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In drafts, checks, registered letters, or post-office orders, may be sent to H. W. Hubbard, Treasurer, Bible House, New York, or, when more convenient, to either of the Branch Offices, 21 Congregational House, Boston, Mass., 151 Washington Street, Chicago, Ill., or Congregational Rooms, Y. M. C. A. Building, Cleveland, Ohio. A payment of thirty dollars constitutes a Life Member.

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FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of ——— dollars, in trust, to pay the same in ——— days after my decease to the person who, when the same is payable shall act as Treasurer of the 'American Missionary Association,' of New York City, to be applied, under the direction of the Executive Committee of the Association, to its charitable uses and purposes." The Will should be attested by three witnesses.

THE AMERICAN MISSIONARY.

VOL. XLV.

JANUARY, 1891.

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American Missionary Association.

THE NEW YEAR.

We stand at the opening of a new year. What history it will make and write, none knows but the Omniscient One. We can only conjecture humbly by looking back on the past. With this Association, that retrospect is bright. God has been with us, our work has prospered and we have been allowed to enjoy many new facilities. We have removed our office from 56 Reade St. to the Bible House, to more commodious rooms, affording much greater conveniences for our work and for welcoming our friends when they visit the city. Our force has been strengthened by the election of Dr. Woodbury as Corresponding Secretary. He seems to enjoy his new work, and his associates rejoice in the assistance he affords. We close the fiscal year without debt, a fact in which we exceedingly rejoice. But above all these, we are gratified with the progress in the work to which we are committed and for which the Association exists. Our school work has been greatly enlarged and our churches are in a healthy condition.

Standing on this vantage ground of last year's work and attainments, we look forward with hope into the future. We expect to deserve and to retain the confidence of the churches. We intend to lay before them personally, by the pages of the AMERICAN MISSIONARY, by the literature brought forth at our Annual Meeting, and by fresh information from the field, the facts regarding our work, with the motives for its enlargement. Our constituents have always met all reasonable expectations, and we are confident that they will not disappoint the aim to carry forward a work that is so pressing and so hopeful.

FINANCIAL.

Our last fiscal year, ending September 30th, closed with all obligations met, and with a small credit balance in our favor. The two months of the new fiscal year on which we can report have not materially changed the status. The receipts from donations have been a little less than last year,

from legacies a little more. The atmosphere around us in the commercial world has been overcast with clouds, but the skies now seem to be brightening and we hope that in the fertility of our vast soil, in the careful working of the great manufacturing interests and in the steady industry of the whole people, prosperity will continue. But we feel that two lessons are plainly taught—first, that as a missionary society we must walk circumspectly in the matter of enlargement; and, secondly, that our constituents and patrons should not make their retrenchments in their contributions to the Lord's treasury.

COMMITTEE OF CONFERENCE.

At our last Annual Meeting, a resolution was presented by one of our Corresponding Secretaries, and was unanimously adopted, appointing seven ministers and laymen as a committee for "conference with the executive officers concerning the increasing needs of the Association, the adaptation of its present methods to the enlarged conditions of its work and for such suggestions as may appear desirable." This committee consisted of Rev. J. G. Vose, D.D., of Providence, R. I., Sam'l B. Capen, Esq., of Boston, Mass., Gen. C. T. Christensen and Geo. P. Stockwell, Esq., of Brooklyn, N. Y., Rev. Edward Hawes, D.D., of Burlington, Vt., Rev. J. H. Twichell, D.D., of Hartford, Conn. and Rev. F. W. Baldwin, of Orange, N. J. Five of these brethren met at this office December 2d.; Gen. Christensen and Dr. Twichell sent their regrets that other and imperative engagements rendered it impossible for them to attend. The five brethren who met held sessions in the forenoon, afternoon and evening of the day named. The officers in these rooms and several members of the Executive Committee were present and participated in the deliberations. The facts concerning our plant, its need of enlargement, our resources and the necessity of their increase, together with details of the field work, were fully presented. The members of the committee from abroad gave the benefit of their large experience and practical wisdom to bear on the points considered. The meetings were most harmonious and helpful. No decisions were made, but various points in the discussion were referred to individual members of the Committee, with the expectation that another meeting would be called when united opinions and a definite result would be reached. We were glad to be thus brought in contact with men so intelligent and who represented so well the views and opinions of churches.

GEORGIA CONGREGATIONALISTS.

Ever since the meeting of the last National Council, the churches have been awaiting with patience and hope the outcome of the measures recommended for bringing into harmony and Christian fellowship the Congregational churches of that State without distinction of race or color. A meet-

ing has recently been held in Atlanta, composed of representatives of the different organizations, and a new body has been formed called the General Congregational Convention of Georgia. Its constitution is after the accepted Congregational model and no discriminations are made as between white and colored. The brethren of both races look forward hopefully to the happy working of the new organization. We share with them in this hope. We believe that both parties intend to do what is right and Christian in the premises and that whatever practical questions may arise in the detailed arrangements to be hereafter made, the spirit of Christ in the brotherhood of man will be recognized.

SITTING BULL AND LITTLE EAGLE.

The famous and dangerous Indian Chief, Sitting Bull, was arrested (December 15th) by a body of Indian policemen, in the service of the Government. In the attempt at a rescue which followed, five of the Indian policemen were killed. One of these, Little Eagle, was a Christian Indian and we furnish the following interesting items respecting him :

A telegram received at this office this morning, (Dec. 19th), from the Rev. Mr. Reed, our missionary at Fort Yates, N. D., says:

"Little Eagle, one of the policemen we buried to-day, was a deacon of our church."

From the New York *Tribune* of the same date we clip the following :

"A dispatch from Fort Yates says: 'The funerals of the five Indian policemen who gave up their lives so heroically Monday morning, took place at the Agency yesterday afternoon. The full military force of the fort was on hand, and a regular military funeral was held. It was very impressive. Four were buried in the Catholic cemetery, and the fifth, Little Eagle, being a Protestant, will be interred on Grand River.' "

We must add a few words about this noble Christian Indian. The *AMERICAN MISSIONARY* for March, 1888, contained a sketch of the heroic death of Harry Little Eagle, an Indian boy who died in the triumph of Christian faith. Connected with the account of his death was a reference to the father of the little boy, Little Eagle, the policemen whose death is mentioned above. We cannot forbear making an extract from the sketch. His father Little Eagle was present and seemed inspired.

New Year's Day he stood up before some Teton Indians and said : "I am one of you. You all know me. You all see me. You see the same body that has been on the war-path with you many times ; the same body that has been rigged out in paint and feathers and rattlers, and has danced with you in the dance. The body is the same, but that is all. The part of me that your eyes cannot see is not the same. I am not the same. I think differently ; I feel differently ; I plan differently. I like different things ; I am a new man. My heart is made clean in Christ. When I first tried to follow Christ, I was satisfied. I tried to do right and I thought God would own me. When my boy died he said : 'Tell the peo-

ple that God has said: Thou shalt have no God but me. Thou shalt not kill. Thou shalt not steal. Thou shalt not commit adultery. Remember the Sabbath day to keep it holy.' Then my heart was heavy. All day and night I sat mute. I said: 'I have done all these things and my boy never did any of them. He will be saved and I shall be lost.' I went to Winona (Miss Collins, our missionary) and told her. She told me: 'My friend, if we never had sinned, Christ would not have died. Because you sinned and broke God's laws, Christ died for you. His death makes you his.' Then light came. Yes, I am a sinner, just like the rest of you. We have all done the same things. Now I stand here acquitted. Come to Christ. Come to God."

INDIAN TROUBLES.

For weeks past the nation has been somewhat disturbed by a fanatical craze and threatened hostilities among the Sioux Indians in Dakota. The uncertainty has been kept alive by the conflicting rumors—sometimes indicating the speedy return of peace, and anon of more threatened dangers. We, at this office, have felt a special interest and solicitude because a large share of our missions and missionaries among the Indians has been located in this disturbed district. But we have had letters from our missionaries, and a personal interview with Rev. Dr. Riggs, of Santee, and have been gratified to find them calm and hopeful. But in spite of all this, it is impossible to lay aside all fears of what the Indians will do. The massacre of Custer's noble little army is an illustration of how rapidly the Indians can concentrate their forces, and hurl them upon their foes in exterminating slaughter.

The origin and strength of this recent craze is not hard to understand. In the Soudan in Africa, the 'Mahdi appeared, calling himself a prophet, borrowing his idea from the Koran. Among the Sioux, the Messiah appears, catching his idea from the Bible. The credence given to such pretensions among a superstitious people is easily explained. The chiefs who feel that their power is waning as civilization advances gladly lay hold of anything that will perpetuate heathen superstitions and their own power. The masses of the Indians are easily stirred by ghostly fears and by hopes of marvelous changes in their condition. Complaints against the Government and agents, well founded or ill founded, intensify the feeling.

We must not overlook at such times as these the good service rendered by the friendly Indians, who are almost wholly the product of the civilizing influences of Christianity and education; nor must we fail to sympathize with them in the dangers they encounter from their hostile neighbors. Doubtless it will be the duty of the nation to repress firmly, and yet with wise discrimination, these disorders, but the Christian public and the Government should realize the absolute necessity of a more speedy and thor-

ough extension of the influence of Christianity and the school among these Indians.

PROFESSOR W. E. C. WRIGHT.

It affords us very great pleasure to announce the election and acceptance of Rev. W. E. C. Wright, of Berea College, to be Field Superintendent in our missionary work. Our enlarged and growing field makes it quite impossible for one Field Superintendent to cover the varied interests of church and school, notwithstanding all the subsidiary aid rendered by our General Missionaries and special agents.

Professor Wright, as a pastor in the East, as a professor at Berea, and as a contributor to the religious press, is too well-known to need introduction to our readers. As a scholar, pastor, and a man of affairs alike, Professor Wright's record is one to furnish us excellent reasons for congratulating the Association, its churches and schools, that the New Year brings such a strong and earnest worker to our ranks.

THE MISSIONARY MAGAZINES.

Representatives from the seven benevolent societies, in person or by letter, have held another conference to consider the question of the combined magazines. After a thorough interchange of views and comparison of judgment, it was voted to submit to the various societies the proposal to unite the magazines and papers of the seven different societies in one cover, and to offer them to the churches at the club rate of \$1.50 per year, continuing at the same time, the usual representation of our work in our magazines, to those who do not wish to subscribe to the combined magazine thus offered them.

The American Missionary Association is ready to adopt any system of combination which shall be agreed to by all the seven societies in accordance with this proposal, which does not interfere with the separate issue of the monthly magazine of each society, or with the control of what is printed in co-operation with the others.

If such a co-operative periodical can be issued, it can be presented with comparatively little extra expense, and might be found to meet the wants of those who wish our missionary literature all to be under one cover.

Appropos of this, however, the following from the correspondence of Rev. Dr. Walker, editor of the *Free Church of Scotland Monthly*, will be read with a certain interest. Dr. Walker had been visiting in Philadelphia. We quote his comments:

"Dr. Nelson is another of the men who have an office in the Board of Publication. He is the editor of *The Church at Home and Abroad*, the official missionary organ of the American Church. Naturally he and I had a good

deal to say to each other. His magazine circulates only to the extent of 17,000 a month, and it does not pay at that. It requires to be subsidised—one reason being that it is so big and so dear. It costs a dollar a year, and, at that rate, it cannot be expected to reach anything like every family in the Church. Dr. Nelson has schemes in his mind for making it more generally read; but until a much cheaper serial is issued, and congregations as such take it up, there is little chance of its circulation becoming co-extensive with the Church.”

THE CHRISTIAN ENDEAVOR SOCIETY AND MISSIONS.

REV. F. E. CLARK, D.D.

One of the most marked developments of the Christian Endeavor movement has been the growing interest of the young people who belong to these societies in the missionary cause. This is manifested in many ways, not only in the increased attendance at the missionary meetings, but in a disposition on the part of the societies to form missionary committees and to arouse a new interest in the cause at home and abroad. Every National Christian Endeavor Convention and almost every State Convention and many local conventions have set apart an hour for the consideration of missionary themes. The International Christian Endeavor Day, to be observed February 2d, the day which will mark the tenth anniversary of the first society, will be celebrated chiefly by *making a thank offering to some missionary cause. Each society will give to its own denominational missionary boards* and in that way alone, and it is hoped and believed that this “Christian Endeavor Day” will result not only in a large increase of interest in missionary themes, but also in substantial gifts for all the boards. The United Society of Christian Endeavor does not ask anything for itself, but it prays that on that day many fires of missionary interest may be kindled in the hearts of the young people all over the land, and that they may learn on their tenth anniversary something more of the blessedness of giving.

OUR RESPONSE.

We acknowledge with gratitude the generous offer of the Christian Endeavor Society to make the 2d of February the time for a thank offering to some missionary cause, and agreeably to the suggestion of Dr. Clark, we indicate the object for which special gifts might be made to this Association as follows :

The special object proposed by the American Missionary Association for Christian Endeavor Societies is, that they help the boys and girls in the mountains of Tennessee, Kentucky and North Carolina to a Christian education. Among the more than 2,000,000 Mountain Whites in the South, one-half cannot read. Young people in the North can scarcely realize the

ignorance and poverty that exist in these mountains. The American Missionary Association is establishing schools and academies, which are attended largely by the extremely poor, who are striving for the privilege of a Christian education, but who in order to obtain it must have help. Pupils will be encouraged to help themselves all they can, and no pledges will be made to any until they have reached the limit of their own resources. Each will be helped according to his condition. A boy may be able to reach the school and work for part of his board and need only a small sum to cover the expense of the full year. A girl may need to have her traveling expenses paid and only this; another, giving promise of usefulness, may have her full expenses paid during the year. Some will be kept through the entire school year who otherwise could study but a few months. Further information on the subject can be had by addressing the American Missionary Association, Bible House, New York.

DANIEL HAND AND D. B. FAYERWEATHER.

The litigation which is threatened over the will of Mr. Fayerweather is but another illustration of the danger of leaving large legacies to be distributed after the death of the donor, and it shows the wisdom of our friend, Mr. Daniel Hand, who gave his money during his life, and while in the full exercise of his mental powers, and who still lives to rejoice in the beneficial effects of his benevolence.

EDITORIAL ITEMS.

The address of George W. Cable, Esq., which will be found in these pages, is in his usual vigorous style, and will amply repay careful reading and pondering.

OUR readers will be interested in the letter which we publish in this number of the *MISSIONARY* from our missionaries in Alaska. It is especially gratifying that where actual hostility, or at least utter indifference, was anticipated, the missionaries find a cordial welcome, and hope ere long to have scholars that will tax to the utmost the capacity of their school-room. It is a rare thing to have so new an enterprise begin so soon to ask for enlargement.

General Clinton B. Fisk, who has been identified with Fisk University, and whose name is perpetuated by it, has left a legacy to it of \$25,000. The Trustees have decided to devote the money to the erection of a building to be called the Fisk Memorial Chapel.

Mr. John Cooper, of Clinton, Wis., now eighty-six years old, has been accustomed for many years to contribute to the A. M. A. treasury. It had become to him so much of a loving habit, that recently he told his pastor

he had sent on his last remittance earlier than usual, as he did not know whether he would live to the regular time.

Mrs. Eliza Voorhees, of the same place, now ninety years old, having been born with the century, is also another veteran friend. And so Mrs Lydia C. Foster, wife of Rev. Lemuel Foster, for whom "Foster Hall," at Talladega, was named, still abides, at the age of ninety-one, in her enthusiasm for the cause which she and her husband had loved so long.

ADDRESS OF GEO. W. CABLE, ESQ.

At the Annual Meeting held in Northampton, October 22d, 1890.

To the Protestant church in these Northern States of our Union, the sister States of the South are the richest mission field in the world. They are not foreign lands. They are here. They are the most conveniently adjacent part of our national domain. Their whole people are by birth members of our own political household. In our North and West there are vast areas where one-third of all the people are of alien birth. In almost the whole South, the people of foreign birth are less than one in a hundred. In religious traditions and affiliations, virtually its entire population is Protestant. In the eleven States south of Maryland, West Virginia, Kentucky, Missouri and the Indian Territory, there are—roughly speaking—14,000,000 people. Now, consider the needs and opportunities of this field. Not to quote their long familiar tables of absolute illiteracy, millions—I fear it would not be far wrong to say five or six millions—are without any real education or enlightened religious teaching. No other people in the world proposes to occupy for missionary work any notable part of this great field. The religious and educational work done by the Southern Protestant churches among the destitute millions of colored people of their States is positively too small to be counted. They are thrice disqualified for the work.

First, they owe their original separate existence to their former justification and support of the slavery out of which these millions have so lately escaped. Second, they owe their continued separation from churches of their own name elsewhere to the fact that they still cherish a civil, political and ecclesiastical alienation from their ex-slaves. Third, they hold an antiquated under-estimate of secular education as a means of spreading spiritual truths and graces, and see no great obligation to send to the intellectually and morally destitute any thing but preachers, tract-distributors and the catechism.

To such this great field is not open. To men who see in secular education no serious, if even legitimate part of missionary work—as if because air is not food we need not provide for men to breathe—or, as if the city of Mansoul were not to be attacked or defended except in front,—or, as if the gospel were vitiated or fatally diluted if run through the earthen-

ware conduits of secular education—against such men this field is shut and double-locked. It is open only to Americans, because it is America. Of Americans it is really open only to those who believe in, and teach, the right of all men to civil and political, as well as bodily and religious freedom. And of these it is widely open only to those who realize that without civilization religion cannot prosper. It is a field open to the subsoil plow of the belief that whatever makes for citizenship makes for Christianity. There never before were in one mass 7,000,000 ignorant people so eager for education and so willing to receive it saturated with the leaven of Christian truth. There never before were 7,000,000 people waiting for the Christian missionary with so little paganism to unlearn. There never before was a field that promised so soon to liberate again the outlay made in it, for reinvestment in other fields of slower response. There never was a mission work of any such extent where the financial, industrial, commercial and civil reimbursements and rewards to its supporters lay so near the surface or promised such vast returns.

No other people but those of this field hold us so awfully in their debt. The work done for the Indian owes much of its vigor and extent to our sense—as a nation—of having grossly wronged him in the past. The wrongs done the Negro—by the slave-trade carried on in Northern ships—by the laws and practices of Northern States and of the Federal Congress and courts for the protection of Southern slaveholders—by the postponement of the day of freedom until the alternative of national destruction stared the whole nation in the face—and by the further suspension of his right of citizenship until, three years after the war's last gun was fired, it became plain that without it his own and our own last state was worse than the first—these wrongs have piled up an indebtedness that at least will fairly match our "Century of Dishonor" concerning the red man, who within our borders never numbered one entire half million since white men began to oppress and defraud him.

There never was a missionary field of such extent, where the claims of patriotic self-interest so mingled with the needs of destitute souls. This country of ours is a giant with one arm in a sling. That arm is the South. This whole country knows that because of something wrong in the South, this whole country, great, rich, free and progressive as it is, is immeasurably less than it ought to be—immeasurably behind where it ought to stand. Half the thought given to the betterment of the economic and civic conditions of our country is taken up with the problem how to establish a full share of our national vigor, freedom, enlightenment and wealth in this crippled, bleeding and aching arm. We know the South's natural advantages are unsurpassed if not unequalled. What has God not given her? Natural beauty, military defensibility, harbors, navigation, mineral treasures, forests, fertility of soil, water supply from spring and cloud, equable climate, abundant room. But natural resources are not all her endow-

ment. She has a vast commerce, daily increasing mines and manufactures, banks, railways, public credit, courts, churches, schools, colleges, newspapers, and representative State governments. And still there is something wrong. Must we continue to assign its cause to the desolations and backsets of a war ended a quarter of a century ago, or the disorders of the seven or eight years that followed? But if these are only of the past they ought not still to count. In these days capital flows as freely and swiftly to any and every place where internal conditions do not exclude it as waters seek their level when set free. The same is true of immigration. To say the South lacks men and money is only to confess, not to explain, the hidden cause of her backwardness.

The South is the nearest Europe of all regions bidding for immigration and capital. There is not a spot in it east of Dallas, Texas, large enough to be shown on a census map, where artificial irrigation is required. Yet hundreds of thousands of acres of good farming lands lie mutely begging for the ax and the plow and find no occupants at from one to two dollars an acre. Emigration swarms hundreds and thousands of miles further on, and settles on rainless plains or in other hemispheres; and capital, four times out of five, looks but once upon the South's wounds and passes by on the other side. Why do they so?

Because they will not go to a land of plenty that is not also a land of promise. They seek a country where those who rule in public and private society are *going security* for the early establishment of all the safeguards and appliances of social order and political liberty.

I do not say the South's great first need is tranquility. Opium is not always the right medicine. Men and money are pouring into untranquil countries this very day. But there is one thing they keep away from. They keep away from countries whose prospects of future tranquillity is not proportionate to the age of the community and the existence of the conventional institutions of social order. Capital and immigration overlook in Chili or the Argentine, in the Dakotas, Wyoming or the Australasian colonies, untranquil conditions which it will inflexibly refuse to encounter in countries, however rich in natural resources, all the appointments of whose civil order are already from fifty to one hundred years old. They tolerate the untranquillity of formative, or even of re-formative beginnings; but not of permanent strained relations. I may go into a sodhouse or tent while my house is building; I will not accept a tumbledown palace for a permanent residence.

Look at the South. What say the world's employment-hunting capital and labor, when we ask them why they turn aside from her? They reply, not in reproach; only in kindest explanation. But what say they? That she has Legislatures 100 years old, but often no adequate popular reverence for law; that she has judges and courts, but often no patience to wait for their decrees or honor their mandates; that her frightful prisons defend

neither the criminal's rights nor those of society ; that her provisions for public education will not bear comparison with that of any region bidding successfully for immigration ; that her agricultural system is characterized by an ignorance and waste that keeps the husbandman degraded and poor on a soil that ought to make him rich ; that her factories and furnaces are short of skilled labor and her millers and iron-masters wedded to the delusion of low pay and long hours ; that the curricula of her colleges are antiquated and almost completely innocent of civics and economics ; that in whole States the laws so one-sidedly protect the landlord, creditor and mortgagee that they work intensely toward the perpetuation of the landlessness, penury, unthrift, supineness and vice of the laboring masses. A greedy expansion of the mortgage system to movable property, standing crops, and even crops unplanted—nay, to the very household larder—has strangled in its birth the personal credit of the liberated slave, and persists in the ruinous effort to dispense with the necessity of his being honest. Remove these conditions, say capital and labor, and we will come in and wait not on the order of our coming. For the safety and prosperity of all society rests at last on the prosperity of its laboring masses.

And so Southern men have learned to say that public education is the South's first need and final deliverance. What helped them to this belief ? The missionary schools and colleges of Northern churches in the South. These were their object lessons. Hampton, Atlanta, Fisk, Tougaloo, Straight and the rest, they are the mothers of the whole public school system of the Southern States as far as it embraces the colored race. They made the policy and system reasonable and practicable to Southern eyes and hands.

Instruction, now says the South, widens intelligence and evokes aspiration. From these come industry, skill, thrift, temperance, property, responsibility and public spirit ; and from these, public respect, esteem, confidence and reward. And yet, mark ! So saying she makes a half provision and then beckons and calls to the world's spare men and money to come on across the gulf that lies around her still with this bridge of public education built just half way across it, and insisting on the fatal declaration that this half bridge is the most she can afford. O fellow citizens and brethren in the South, know you not that the piece of property that any people can most ill afford to own is a half-built bridge ? And O Northern friends of educational missions in the South, is this truth true in the South and not in the North ?

For a long time this declaration of the South that she is doing all she can was as widely believed in the North as it was sincerely uttered in the South. But the study of the question of national aid to education has brought out the fact that the Southern States are at best only spending more for public education in proportion to their wealth than older and richer regions which have long ago supplied themselves with an adequate

school plant and have capital and emigrants to spare. The Southern ratio of illiteracy demands an enlargement of the free school system more urgently than that of newer countries with which the South has to compete, and yet she is letting these newer countries, with less wealth, do proportionately more.

What is the cause of this? The friends of ample free schools in the South cannot elect legislative majorities that will vote for them. And why? Because such friends among educated whites dare not—or think they dare not—coalesce with the colored vote on a question on which the whites are divided and the colored vote is a unit. To do so seems to them too rash a step toward the final admission of the colored voter into the same complete civil and political fellowship that he would enjoy if he were white. Here then, the cause of free schools in the South, half provided for and half denied, finds a dead-lock. The nation refuses, whether wisely or unwisely, to supply the deficiency; the white Southerner will not league with the Negro on a Negroes' plank; and he cannot in his own exclusively white party command a majority willing to vote a sufficient school tax. For neither the Southern white people, nor any other people except a whole people can ever furnish a majority that will vote a school tax ample for the whole people. Instead, we find the whole mass of 3,000,000 of colored people held under an incessant, galling and tremendous pressure to abandon that claim. If they would but say: "All we want is education. All we want it for is to make ourselves better laborers and servants. Give us but ample free schools and we will waive all civil and political equality of rights, and consent to be not Americans, but only Africans in America," there is no reasonable doubt that they could get it.

Christian fellow citizens, the day they do that—the day they speak thus—they abandon the whole end of which education is only the means—citizenship and Christian manhood. When men say to the Negro, Never mind your right to vote and belong freely to the party of your choice—get education even if you have to let these go to get it—I charge those men with consummate folly! What is the elevation of books or the elevation of the work bench without that elevation, better than either or both of these, which depends inseparably on civil and political freedom? The education of the book and the bench will always be as forlornly behind the age in quality as in quantity until political bondage gives place to political liberty. No people can ever catch step with the world's progressive march, moral or material, by consenting to political bondage. Our whole land, North and South, is glad slavery is dead. But if ever the colored race in the South should become satisfied with a debased civil and political status exclusively their own, they would stand, one great, dark, melancholy proof that they never deserved to be any thing but slaves. They will never do it. But whence comes the exhortation to their children not to do it? Where does white Christianity stand among them and bid them quit themselves like

men? Only in these missionary colleges. Only they from the midst of the fray cry, "Don't do it! Don't give up the ship." O friends, shall their cry, like the cry of Lawrence, be the failing cry of a dying life? Or will you in the name of God's fatherhood, man's brotherhood, American freedom and the world's salvation cry back across the rivers and mountains, "Hold the Fort."

If you will, there is but one honorable way to do: Open your purses! rip them open! make your dollars tens, your tens hundreds, your hundreds thousands. You've got the richest missionary field in the world; let your provision for it be the richest in the world. Multiply your colleges, endow them, enlarge them, enrich them. They are lighthouses, every one, and on every beam of their radiance is written to all men of our land, white, yellow, red or black: Come and be American freemen and American citizens, with American rights, in a land that is betrothed to Christ and must make haste for her approaching marriage.

If we do not do this, God will do it by some other hand. If the church doesn't do it, the State at last must. "Evolution or Revolution." But the Church has no right to wait on the State. Yet the State has no right to wait on the church. It is not true that law cannot—that only truth can—make men free. The truth can make no other man free half so quickly as it can the man who is already free by law. Freedom by truth first and by law afterward, is the word of comfortable men, not of a pitying Christ. If all law-abiding manhood has not an inalienable right to a freedom brought to birth by law and to manhood by truth, then our fathers never had a right to make the Declaration of Independence. Yet if free and comfortable Americans will let oppressed Americans remain oppressed and mock their cries with this sad use of Christ's word, let us see to it as we be Christians that when legal freedom comes at last, these dark millions, made free by truth first and by law afterward, come crowding into the church of Christ to subscribe themselves her children, saying: It was the church of Christ that first brought us this deliverance.

IS CONGREGATIONALISM A SUCCESS FOR THE NEGRO?

BY REV. S. N. BROWN.

I have sometimes been asked by Northern friends whether or not Congregationalism is a success among our people. This query arises, apparently, not so much from doubt as from a desire to get the facts as they appear to those in actual service upon the field.

No one, I think, who thoroughly understands the facts in the case, can for a moment doubt that Congregationalism, as such, has an important mission among the colored people of this country. Why should it not?

Congregationalism in doctrine and polity, is Scriptural, and hence

adapted to all peoples. Its polity, as claimed by its friends, is promotive of general intelligence, self-reliance and independence of character.

Then there is nothing in the general spirit of the church that can cause the Negro to doubt the genuineness of its Christianity; that "whosoever" placed above the church door, means in some cases at least, the poor Negro. Is it a wonder that our young men, educated, thoughtful and self-respecting, should smart, burn and be continually casting their anathemas through the press, from the rostrum and pulpit, at the hydra-headed, un-American and un-Christlike inconsistency of portions of the American church.

Will not the intelligent colored man be driven into indifference and skepticism just as the white man is? Can he not see the deception and downright meanness heaped upon him by those who fain themselves the Lord's anointed? The Negro does know that Congregationalism stands for all that is pure, lovely and of good report. He understands it to teach that character is the measure of the man, and not color. That a "man's a man for a' that."

Recently, while in a Northern city of about eighty thousand inhabitants, an intelligent looking colored man said there were about five hundred colored people in the place, that they mostly attended their own churches. To my query, "Do none attend white churches?" he said: "None except a few who go to the Congregational Church, where they have a most cordial welcome." He did not know who I was, whether "priest" or "sinner."

At the extreme South, an old colored man said to the pastor, who was a noble-hearted Northern man, a typical Yankee, "Doctor, we loves your church because you makes yourself equal to us. I tell you this church begins to have us feel our importance in the world. You preaches an unmitigated Gospel." As little as some may think of it the Negro knows his friends and is more and more learning to appreciate them.

Congregationalism with its color-blind, divinely-inspired, philanthropic record, has strong claims upon this people and of a kind that is naturally winsome.

The Roman Catholic Church, recognizing the fact that the Negro must be won, like other men, treat him as though they believed in "the fatherhood of God and brotherhood of man."

By this means Catholicism is making continual inroads and gaining for itself many adherents, but sincere Christian fellowship for all people is only one of the many beautiful and all-inspiring phases of Congregationalism. It is suitable for the higher interests of all people and for none more than the race with whom I am identified.

Why, then, has not this church had greater success among this people? Why not count its membership by hundreds where we now have scores, and thousands where now only hundreds?

The answer is not far to find.

1st. We have not had the men as preachers.

At the close of the war Congregationalism was unknown to us. The "slate and spelling-book" had first to open the way. The best men, as to ability and experience, were in the pulpits of the old established churches—Baptist and Methodist. Our churches which sprang up around the schools were, and to some extent are yet, manned by students who, in connection with their studies, preached as best they could to their people.

Our present ministry consists of young men and nearly all children of the American Missionary Association schools. No one who knows them doubts that they are "coming men," but like others they must have time for development.

2d. Our men in the field have not been able to be pastors in the true sense of that term. Their first work was educational. The pastor must in many cases teach an overcrowded school all the week, have but little time to prepare his sermons, and with no pastoral visitation come to the Sabbath with a tired body and mind, thus being entirely unfit for pulpit work. A change, however, in this respect is now visible and our preachers are becoming in its best sense pastors.

3d. Our church met intense opposition at first from the older churches. The pulpit and pew often held us up to ridicule. This was not strange. Our people are naturally superstitious and suspicious of any new phase in religious matters. Nothing to them could be a real church except that which they had always known. But what a change now ! this prejudice is gone. No church or class of people has more to do in shaping the general affairs of the community in which it exists than that of ours.

While supplying one of the churches of our American Missionary Association in a Southern city, a leading man of another denomination said to me: "You have a beautiful church and good people, your numbers are not as large as some of your sister churches, but your influence is even greater, and in time will be *the* church." Said he: "My young man. I am a deep-dyed Methodist of long standing and shall die such, but I want to give what is due your church. Throughout this city of hundreds of churches, your church of comparatively small numbers has revolutionized the methods of Sunday-school work and done much to help the spiritual life of our churches. In some measure our revival meetings have been toned down to the real instead of exciting methods." This is but one of many similar statements.

4th. In some cases our work has been seriously hindered from the lack of suitable meeting-houses. In one place it is the school-house with its inconvenient settees, at another it is a little room on the third floor.

Five years ago, I was called to Cleveland, Ohio, to supply the pulpit of a small body of earnest Christian believers who for twenty years had been thoroughly Congregational. They had a little dilapidated frame building. The Lord blessed my preaching in the conversion of souls: the old house became too small and Cleveland Congregationalists became aroused, and stimulated us to build ; and so we did. The result was marked. Our membership and

congregation were more than doubled, and the other churches among our people there that had before called us "the little old chicken coop," now honor and look up to Mount Zion as the leading colored church in the place.

We do not advocate extravagant church buildings, but it is true that our friends, if they would give us the best advantage, must for a while at least, help us to keep pace in this respect with the older churches. A few years more and we shall have stronger men and some very strong churches even in point of numbers.

To the query: "Is Congregationalism a success among our people?" I answer most emphatically, yes; if by success is meant a great and growing moral power for good.

Give us ten years more with proper encouragement in church work, and the South will present a Congregationalism of which all will be proud.

THE SOUTH.

LIGHTS AND SHADES.

Our Field Superintendent furnishes this bright and yet truthful picture.

I was sitting on the front gallery of the hotel at Mt. Olive and fell into conversation with a man who said he had charge of the police matters of the town. In reply to an inquiry concerning the morality of the community, and especially of the colored people, he said. "There are our lock-ups. We built that larger one, and as white folks refused to be shut up with Negroes, we built that little one for the blacks, but it was two years before we got a single darkey into it. Then after a little they passed an anti-whiskey law and since then we can't get anybody into either of them and it has spoiled the police business altogether."

Further inquiry drew out these other cheering facts. The colored people in this town are, for the most part, intelligent, industrious and doing remarkably well. They own some of the finest farms in the section and are respected and trusted. I took a two-mile walk through a part of the town almost entirely owned by them, and the general air of comfort and respectability about the houses and farms was very gratifying to one interested in their welfare. Fine fields of cotton, corn, sorghum and strawberries, well cared for, greeted my eyes at every step. I conversed with several who were at work along the way, and found them invariably intelligent and well-informed. Seeing a party of cotton-pickers busily engaged in a field, I climbed the fence, and for an hour enjoyed the pleasure of pulling the fleecy fibre from its dark cells, going from one to another, gaining knowledge in return for my labor; but I fear I would hardly have earned enough to

pay for my supper at 60c. per hundred pounds. Suddenly a dark cloud overshadowed the scene, the rain-drops began to fall and there was a grand stampede for shelter. One little chap was left behind with his sack of cotton so much larger than himself that he was quite hidden under it, and presented the appearance of a huge sack of cotton trotting along on a pair of little bare feet and legs. But his voice was not drowned, and a cry issued from the depths of the burden for help. I could do no less than seize the load—the little chap trotted along behind, the cry became a chuckle, the corners of the little mouth drew up instead of down, and the procession reached the cover just as the rain began to come in torrents.

I learned that in one little community the colored people cultivated last year fifty acres of strawberries; and fifty acres of berries means a good many thousands of back-aches and, if successful, a good deal of money. Here as almost everywhere the people call loudly for better educational privileges, and again I was made to mourn that I wasn't a Wall Street magnate.

From another source equally reliable we present a darker picture.

The street by the church has become too unsafe for the people to venture out after dark. Shooting drunks are so much the regular thing about the time of opening service, that I should not consent to have my own family go out in the evening. I was obliged to close the house last Sunday night at about the time of the second bell. Nobody came. I was told this morning by a railroad official that the people applied for a corporation which the Governor refused—for what reason I know not. The town is, therefore, in a state of whiskey-and-revolver anarchy, and the church front seems to be the natural center. One boy (or young man) shot another during meeting-time—the bullet passing into the church front. The injured one was expected to die. This occurred just before I went there on last Sunday night; it was howling, swearing, challenging and shooting not less than three times in fifteen minutes—women screaming at the hotel—the keeper retreating to the safer corner, etc., etc. In view of this condition of things, it seemed to me necessary to suspend the night appointments and alternate with the Methodists at some hour in the day-time, and rally the better element, if there is one. I made many calls in the county and town and believe there are serious people there, but not many.

REVIVAL AT LINCOLN MEMORIAL CHURCH.

REV. GEO. W. MOORE.

The Lincoln Memorial Church, Washington, D. C., had a revival in November in which there were over one hundred conversions reported. The pastor was assisted by the English Evangelists, Mr. and Mrs. James Wharton.

A number of preparatory meetings were held in October to seek how best to reach the unconverted members of the congregation and community, of the Sunday-school, the associate members of the Society of Christian Endeavor and young men. A number of conversions were reported at these meetings.

The English Evangelists began their services with us Nov. 2d. Mr. Wharton remained three weeks and Mrs. Wharton a few days longer. The meetings were continued with the aid of our city pastors. Rev. Messrs. Newman, Seymour, Small and Brown each gave us a sermon, thus allowing our brethren the opportunity to see our people, and our church the privilege of hearing them. About twenty conversions were reported after our English friends left us. Two services were held daily, a young people's meeting at 4 P.M., and an evening meeting at 7:30 P.M., which was opened with a Bible reading by Mrs. Wharton, followed by a sermon by Mr. Wharton; the invitation to the unconverted was given by the pastor; the service of song was led by the choir, under the direction of Mrs. Moore. The success of the meeting was greatly promoted by the wise and efficient service of the English Evangelists, Mr. and Mrs. Wharton.

They did not pretend to lead, but willingly worked under the direction of the pastor. Their spirit was Christian, their Bible readings and preaching were practical and evangelical, and their service in the inquiry room invaluable. They closed their service with us to hold a series of meetings in Nashville, Tenn.; at Fisk University, Howard Chapel and Jackson Street churches. After leaving Nashville, they will make a two years' evangelistic tour of the South among the churches under the auspices of the Association before returning to England. They brought their two nephews, Stanley and John Wharton, with them to America to attend school at Fisk University.

Thanksgiving Day was a memorable occasion, when a company of forty persons united with the church. In the evening, there was a Thanksgiving testimony service in which over a hundred persons, including a large number of converts, took part. On December 7th over twenty persons united with the church, making an addition to our flock of sixty-one members. Quite a number united with the various city churches.

There were about eighty young people from seven to fourteen years of age and fifty adults converted. The young people were mostly members of our Sunday-school. The adults include several students of Howard University, a number of Roman Catholics, heads of families and associate members of the Society of Christian Endeavor. We already had a flourishing Society of Christian Endeavor, the first organized in the District of Columbia, but the meetings gave us such a large number of young believers that our Society of Endeavor made its *fifth anniversary* memorable by organizing a Junior Society of Christian Endeavor which numbers over forty members. The church will celebrate its *tenth anniversary* January 10th.

REVIVAL AT JELICO, TENN.

I am thankful to our dear Lord that at our last Thursday's prayer meeting two persons were converted, and on Friday night two more, and that three of the above number were added to the church. Yesterday I had the largest congregation thus far. Everything points to further success.

SCHOOL ITEMS FROM THE SOUTH.

Wilmington, N. C.—I have been trying to get time to write you something of the re-opening of school. We never opened with the classes all so full as they were this year. Some had hardly a missing member. Three hundred two were present on the first day, and at this date, (Oct. 13), we have more than three hundred fifty enrolled. Not a day passes but we have parents coming, earnestly pleading to have us take their children into the school, but we are compelled to turn a deaf ear. We think we have a united band of workers and trust the work may be blessed.

Rutland, Ga.—I have thirty-five in my school now and more to come in. All seem anxious to learn. The families here are all large and poor. I have seven from one family and more to come from the same, and three or five from other families. I have begun sewing and fancy work with the girls. They seem delighted.

Emerson Institute, Mobile, Ala.—Before arrangements were made to accommodate more pupils than the B primary room would hold, a woman sent her two children to school, but they were sent home, as we had no room. The next day, however, the mother came, and upon opening the office door burst out as follows: "O, Professor, but you *must* take my children, you just *must*. I can't send them anywhere else. O, yes, Professor, you *must*. Why, they came home yesterday a-crying as hard as they could! You *must* take them. I will send them in the morning. They can sit on the floor." And the next morning they came, and they are with us yet.

LETTER FROM A PUPIL.

"My dear teacher. I could not spell your name. I left it off. Will you take my word for it is the truth. Keep me in if I don't know my lesson well and whip me if I need it. Give it to me good for I do not come to school to play."

A MOUNTAIN BOY'S FIRST COMPOSITION.*Country Store.*

A Country Store is a place where goods kept and Sold to Country people. It is a place where Countrymen meet on rainy days to sell eggs buy

tobacco and talk politics. a country store is a place where you can buy fat Chickens, fresh Butter, large potatoes. a Country Store is generally kept in the most convenient place in the Settlement a country Store is a Public place on a rainy Saturday for Old men loafers District Officers gather to smoke Cigars Chew tobacco and their Conversation is of a *profaine one and will degrade young men.*

THE INDIANS

OUR ALASKA MISSION.

Cheering Letter from the Missionaries.

CAPE PRINCE OF WALES, ALASKA, Aug. 29, 1890.

Your readers have heard, we suppose, by this time, how the God of our fathers has watched over us and preserved us in health and safety amid all the reported dangers that were said to attend our mission.

We left San Francisco June 6, 1890, on the "Jeanie," the whaling tender that carries yearly supplies to the Arctic fleet, touched Nanaimo, B. C., to take on a cargo of coal and lumber, and reached Port Clarence, fifty miles south of Cape Prince of Wales, on the afternoon of July 3d.

Our trip was a pleasant one, and we received very courteous treatment from Capt. Porter, who commanded the "Jeanie," and from his officers; thus compensating us in some measure for the lack of very suitable accommodations on board a vessel which was not built for carrying passengers.

We had the pleasure on the voyage of being fellow-passengers with Mr. L. M. Stevenson of Ohio, and Dr. J. B. Driggs of New York. The former was on his way to begin a mission at Point Barrow, and the latter had accepted the same call for Point Hope. At both places trading stations had already been established.

Capt. C. E. Weeks of San Francisco, a veteran whaling captain, was also a passenger on board the "Jeanie," and gave us a great deal of valuable information about the Eskimo natives, but some of it was decidedly calculated to make our hair stand on end. Among other things, he told us that in 1877 a brig that had anchored at Cape Prince of Wales was boarded by the natives and that the Captain and crew escaped with their lives only after shooting some twenty-five or thirty dead on the spot, and that since that time the place had been avoided by white men as if plague-stricken. We determined, however, to prosecute our mission—trusting to disarm the hostility of the natives by a mild and peaceful behavior, and leave the rest in the hands of Him without whose knowledge and consent no sparrow falls.

Almost as soon as we anchored in Port Clarence, the Rev. Dr. Sheldon Jackson, who was in the port on the United States Revenue Cutter "Bear," came on board. As your readers doubtless know, he is the efficient Superintendent of Education in Alaska. He had come up on purpose to see the three projected mission stations established. He said he wanted us to go up to the Cape with him on the following day, and assist in building the mission house, which we were to occupy. It turned out, however, that only one of us could be accommodated on the "Bear." After consultation we mutually agreed that Brother Lopp should stay behind and superintend the transfer of our supplies and coal to one of the whaling vessels, and that Brother Thornton should accompany Dr. Jackson to the Cape. On the morning of July 4th, the "Bear" steamed up to the Cape—anchoring about 12:30 P. M. Mr. Thornton was very courteously received by Capt. Healy of the "Bear," as a guest in his cabin, pending the construction of the house and the arrival of our stores. After luncheon a boat was lowered, and Dr. Jackson and Mr. Thornton entered to go ashore.

Brother Thornton could not help wondering how it would feel to be knocked on the head and eaten while half alive; but as the Doctor showed no signs of nervousness, he determined not to show the white feather himself. The natives received them with manifestations of excited curiosity, but apparently in no hostile spirit. Several sites for the house were inspected, one chosen, and as there was no night to hinder the work, the ground was broken and the sills for the house laid in their places.

Capt. Haverside, of the schooner "Oscar and Hattie," had already landed the lumber, and the next morning (Saturday) the work was pushed rapidly forward. In addition to the four men with Capt. Haverside, five carpenters were furnished by the vessels of the Pacific Steam Whaling Company, then rendezvoused at Port Clarence, and Capt. Healy was so kind as to let us have a carpenter and four men from the "Bear." On Sunday we rested, full of thanks to God for the safe and successful beginning of the work.

On the 10th Mr. Lopp arrived on board the "Orca," and thanks to the kindness of Capt. Garvin of this vessel, and Capt. Weeks of the "Thrasher," our stores were safely landed.

On Saturday, the 14th, the house was so far completed that we could find shelter for ourselves and stores, which the natives had carried up from the beach for us. The "Bear" steamed away, the other vessels having already sailed north, and we were left alone with about five hundred Eskimo.

As the natives had never seen an American house before and were not accustomed to being excluded from each other's dwelling, they began hammering away at our doors and windows at a very lively rate. We put our rifle, shot-gun and revolvers where they could see them, in order to impress them with the idea that we were able to take care of ourselves.

Then we went out and talked to them by means of a few words we had learned and many signs, and did our best to pacify them, promising them we would allow them to enter after awhile.

Whether they were impressed by our show of force or really had no intention of breaking in, we cannot tell, even yet. They continued to batter at our door for several days and nights. Beginning with the first day, however, we made it a point to take them through the house in squads of four or five and show them whatever we thought would interest them, and in a week the battering nuisance was almost abated.

The natives are peaceable, friendly and intelligent, instead of ferocious, hostile and stupid, as we were led to expect. We do not now entertain any fear of violence from them, and they already seem attached to us. The shooting of so many, recorded in the earlier part of this letter, must have been perpetrated through a misunderstanding of their character and intentions; even the children of those killed at that time show no signs of hostility towards us.

In appearance they are a fine looking set of people—robust and healthy—something like very good looking mulattoes, but with better features, and often brilliant color. In school they show as much intelligence as white children would under similar circumstances. We now have sixty-five pupils enrolled, although five-sixths of the population are absent on trading voyages. In fall, winter and spring we think we shall have at least three hundred pupils. This is the largest settlement on the coast and would form a valuable center of missionary work for the neighboring settlements—at Port Clarence, the Diomedes Islands (middle of Strait) Katzebue Sound, Kings Island, etc.

The stories about their filth and bevermined condition have been very much exaggerated. Even their notions about chastity are not as loose as often represented. Their worst vice is drunkenness, and if whiskey could be kept off the trading vessels, they would compare favorably with a similar number of average Caucasians.

So far as we can see now, they have no notion of a God, or a future life, such as we can picture to ourselves, full of bright promise even for the most wretched on earth. We begin school every day with prayer, and they seem impressed by the observance; but of course we have not mastered the language sufficiently in a month and a half to give them even a rudimentary idea of our holy religion. We hope and think we shall be able to tell a different story next summer.

The children are very sweet and attractive. We have never seen any signs of a fight or even a quarrel among them; nor have we seen any of them show any inclination to disobey their parents—a most remarkable fact, we think. They dress mostly in deer and seal skins. The women wear close fitting trousers and long cloaks—differing but slightly from those of the men. In summer many of them wear cloaks made of cotton drilling.

Instead of hats they have hoods attached to their cloaks ; but in good weather they generally go bare-headed.

We have had only one case of theft—in that instance the stolen article—a butcher knife—was returned to us ; and to judge from his behavior, the young man is sincerely repentant.

Whenever we have more work than we can do we employ them, and find them as good laborers as could be expected under the circumstances. We think our strict adherence to our word in paying them for such work has set them a good example, and produced a favorable impression. We have them in to sit with us, show them illustrated books and magazines teach them to sing, lend them our tools, teach them out-door American games, encourage neatness and cleanliness and discourage the reverse, take them with us duck-hunting, employ them to assist us collect drift-wood, and try in every way to win their esteem and confidence, in which we are thankful to say, we have in a good measure, succeeded.

The summer climate here is very pleasant—the temperature ranging between 45° and 55°. There is a miniature glacier a few hundred yards away, from which we get ice for a refrigerator we have dug in the frozen bottom of our cellar ; but all the rest of the snow has disappeared and in its stead are moss, grass and beautiful wild flowers.

For scenery, we have the sea breaking in heavy surf on the beach in front of us, with three bold islands and East Cape lifting themselves about three hundred feet above the water in the blue distance. Back of us the Kinyan range, about 1,500 ft. high, from which we can see on a clear day a long stretch of the Siberian coast. To the North, the “tundra” or marshy plain, bestudded with hundreds of little fresh water lakes that glisten like silver mirrors in the sunlight.

For food we have canned goods, ducks, geese, grouse, snipe, plover, woodcock, salmon and other fish, and in winter reindeer venison, walrus beef, seal steak, and bear roast.

Our house consists of a school-room, bed-room, store-room, kitchen, hall and vestibule. We have been very hard at work ever since our arrival, having our stores and coal brought up from the beach, putting stout inside shutters on all the windows, making seats and desks, building a coal and wood house and digging a cellar under it, 20x12x4, collecting drift-wood, doing our own cooking and housekeeping, and adding one by one the thousand little conveniences that are necessary about a home.

We are both heartily interested in our work, and while we are devoutly thankful to the Great Head of the Church for the signal manner in which he has blessed us so far, we ask the prayers of our fellow Christians that we may be so endowed with wisdom and grace from on high as to be equal to the great and responsible task that is set before us.

H. R. THORNTON,
W. T. LOPP.

THE CHINESE.

REV. W. C. POND, D.D., SUPERINTENDENT.

The California Chinese Mission held the public service in connection with its Annual Meeting, at the First Congregational Church in Oakland, Nov. 23d. The great audience room was crowded, fully 1,500 people being present. The exercises were of great interest. Yong Jin delivered an address on his own experience in missionary work in China, and Lem Chung another which might almost be called *thrilling*: "Good news from across the sea," giving details of the missionary work now being prosecuted by our brethren in their own land. Among the offerings was one consisting of two crisp greenbacks, one for \$100, the other for \$50, enclosed in an envelope bearing only this inscription: "From a friend of good Chinamen." We venture to say that Dr. Pond would travel a long way to get the hand of that friend of his friends.

The offerings of our Chinese in California for Christian work at home and in China during the fiscal year ending Aug. 31, exceeded \$4,000.

A CHINAMAN'S LETTER.

THE DIALECT AMUSING ; THE REASONING FORCIBLE.

Hong Sing is the helper in our Chinese Mission at Petaluma, Cal. His letter, addressed to Dr. Pond, Superintendent of our Chinese work, reports a recent interview with some of his pagan friends at that place. Although his use of the English language is in dialect, yet it will be seen that he makes it express his ideas, and that those ideas are quite correct and tersely put—the universality of the religion of Jesus ; its superiority to that of Confucius in that it not only teaches the right, but can melt the heart and turn it away from sin ; the immortality of the soul ; the duty of worshipping the ultimate ancestor, God our Father ; and his own experience of the grace of God in his heart. This is a good leaflet for those thinkers—not "advanced," but retrograded—who would put Confucius by the side of Christ.

My dear Dr. Pond :

A good opportunity for question and argument about the Christian religion. I was visit to the Chinese store. Two men was lying down smoking opium. One of them ask me to drink tea, next to smoke, for the Chinese custom and ceremony. But the other one said to him, he don't like smoke, for he was a Christian, for he was difference from us and then he said, "Nor smoke opium nor gamble, it was very good things, for that save great deal of money, was very best way, but should not believe Jesus, for we have our own Confucius doctrine which also taught us to be good. No other religion better than our Confucius doctrine. You should not believe Jesus and should not imitate foreign doctrine."

I answer him : "Gold have no limit, no matter from what country or nation, but pure and true so that we call precious, for everybody can use

it. Also the doctrine have no limit, from whatever nation, but is the true, for we imitation and believe, for the doctrine is like the road for any man can walk and travel. But we found Jesus was the Son of God, came down to save our soul, if we real trust in his name. I found our Confucius, he was virtue and good man. He can teach us to be good and honor, but he can not save our soul. But we found Jesus was the Son of God, for he can give his Spirit to melt our wicked hearts into righteous and faithful and good man, for our Confucius only can tell us between good and bad, but not able to melt our evil heart. How many our Chinese people understand our Confucius doctrine? Why should they not imitate and obedience his teaching? Smoke opium, gamble, swear, and other evil things, they know very well that was unrighteous, for why should they not imitate our Confucius what he has done the good work and obey his teaching? Ah, for he can only indicate to you the way of good but he cannot inspire your spirit, but Jesus only can. Nothing impossible. When I was not a Christian I was gamble and I was swear, but since I became a Christian, never smoke opium, never gamble or swearing, and many of my friends was the same. So that was illustrated, Jesus was the Son of God, can give of His Spirit to inspire our spirit, to turn away from bad to the good. John the Baptist was the messenger of Jesus Christ and the servant of God. But John the Baptist still exceeding more than our Confucius, for he was the *servant* of God, but Jesus was the *Son* of God."

And one of them said: "The men have not any soul. You say the soul go to heaven. Let us *see*, then we all believe it, since I never have seen any Jesus men go to heaven when he die. It is very nonsense."

I reply then, if you believe the men has no soul, why should our Chinese people worship their ancestors and the dead? They believe the spirit of their ancestors can come to eat, for they do not believe the dead body were eat but the spirit, for they never saw the spirit of their ancestor sat at the table to eat, but believe he has a spirit, for the soul was a spiritual eye, as we can not see the wind but can feel it. When we die, the soul departed from the body, for the body was dead but the soul liveth.

Another one said to me: "That whatsoever we belong to the district in China that we have to imitation and obey to their custom."

I reply: "Not so. Suppose for instance, in your own district, they all to conspire together for a bad purpose, knowing that it was unrighteousness and was evil acting for that it was contrary to the law. Are you going to imitation and obedience for their custom for because you belong to their district?" He answer me: "If so, we must stay away from them." I reply: "I think you would. Just as we would, being a Christian now. Before I was not found Jesus, I was learn from my father and forefather to imitate and obey the religion of our custom, to worship the idol and ancestor. But now I was found Jesus was the Son of God and for our

Saviour, he tell us to worship that only one God which is in heaven who made the heaven and the earth. If we are going to worship our ancestor and the idol, we are against the true God and contrary to his law. So that we must abandon what we ought not to follow, and imitation what is good, right and true, better than imitation with that company of conspiracy against that true God."

Another one ask me a question. "Our Confucius told us that we must be careful searching farther ancestor." I ask him how far that you going to search. He answer me: "You search your Hong's foreancestor, I searching my Jue's foreancestors." I say you are not search far enough. For instance, water flowing from a fountain; water without a fountain can not flow any longer. Tree without root, cannot bear any leaf and branches. You begat from your father, your father begat from your forefather, so you can count on one from ten, ten from hundred, hundred from thousand. So as the leaf from the branch, branch from tree, tree from root. Who made your ancestor and who made my ancestor? But now we, searching the farthest, *find for our ancestor, that is God*. This is the one you and I and the whole world should obey and worship. He is the furthest end, for we can search that only one of our ancestor, and our God was first beginning."

I am thankful for the Lord was encouraging, for I have such opportunity to talk with them. First only two person, but soon one to another till the room was full. Most every one ask me a question. So I try to answer as I could.

And for many other things I cannot translate into English. I have been talking nearly three hours. The Lord gave me courage, and I was glad to have them argue with me, and that may be to open their thought of the Christian religion of our Lord Jesus Christ.

At our meeting, every one of our small band of Jesus give his testimony what God has done for us and his blessing of peace rested upon us and inspire preservation for our life.

After then I read the Scriptures. Then every one kneel down to pray and thank God for his blessing and ask for his inspiration that we may prepare to give our new hearts to God, and be a new man which God has created in righteousness and holiness. How glad we are now that we are not conform to this world as those are who worship the idol and ancestor with meat. But now we are transformed by renewing of our mind and prove what is good, and present our body a living sacrifice, holy and acceptable to the will of God.

Now we have another rejoice, for the mercy of our Lord Jesus Christ and the spirit of his power has found another lost sheep and lead it into his fold, for which he acceptance of my advice last week and he was glad to be joined with us in this fold. One repentance on earth and one rejoice in heaven. Pray for him with us in the fold to continue to follow and obey his master, the Shepherd, our Lord Jesus Christ.

BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

EXTRACTS FROM ADDRESSES AT OUR WOMAN'S MEETING.

GREETINGS FROM MT. HOLYOKE BY MRS. E. M. MEAD.

I bring to you the greetings of Mt. Holyoke College, founded in the faith by one who had learned God's estimate of the worth of character—of holy character. Under her influence and the influence and training of her successors, more than 160 of her students have given themselves to the work of this Association and its kindred societies. The names of those who have entered the home missionary field and helped to build churches and establish schools, is without number. Our hope for the future is to realize the promise of the past and to send forth into this work our best minds trained in the best way.

We have been thrilled by the cry of our Africa's 8,000,000. This is their cry: "Give us the Christian training of schools and colleges. Give us an educated ministry. Give us an acknowledged citizenship."

We have listened with our hearts to the call from the Mountains for teachers who can give the bread of life to starving souls. Never in any nation was there such an exigency as meets us now.

Now that the great question is not the exact measurement of mental power in man and woman for comparison or contrast, the thinking world is providing the means requisite for the best training of mind as mind, recognizing the duty of developing every mental power for use in Christ's work. God is truth and he has left wide open every door of truth for all his children to enter and learn of him.

With the broad, noble, Christian development of woman must come a mighty impulse to every Christian work. Not a noble few will say, "Send me," but the many. As the scope for using every faculty is widened, so will woman's power be in saving this land for Christ. The work of educating and Christianizing these millions will call for the best minds and the best training of those minds. It will be done by the graduates of our schools and colleges. They will respond to the call as they have already so nobly done, if the training is Christian. To carry the Bible in the school to these millions of our own family and to teach them this truth is the duty and privilege of every Christian soul—to send a representative or to go.

Mrs. Marie F. Kapp, of Smith College, known as Frau Kapp to the college girls, spoke very interestingly of the missionary work done at Smith College.

Of the college girl just entering on her college life, she said: "When a girl comes to us new she is absorbed with herself. She is delighted

with the change, with the flattery of the older girls and the interest which she has to take in herself and we have to take in her. Naturally work for others does not suggest itself so readily just then. If parents in fitting their daughters out for college life and work, could impress upon their hearts the duty and joy of working to help other girls—girls who lack all that the college girl enjoys so happily—if with the usual college requisition in Latin, Greek and mathematics, the students could bring with them a missionary spirit, college life would not alone be the gainer. We try to foster this feeling in college, and as a rule we find the college girl generous and warm-hearted."

Miss Vassar, a student from Fisk University, gave her experience as a student teacher.

I have been asked to speak to you about the home and religious life of colored people of the South who have been deprived of the advantage of education. During the nine years spent at Fisk University as a student I was compelled to do something to help myself in school, as I had no one to assist me in obtaining an education. There is no profitable work for students to do save teaching. Manual labor in any form brings very low wages. Hence I spent three or four months each summer teaching, during those nine years, which brought me in contact with that class which represents the masses. I saw them in their homes and churches.

My first school was in the southern part of Arkansas, a small village forty miles from the railroad, called Mars Hill, but not the one, I presume, where Paul preached. I have never worked among a people who had so little light. Before I went there they had had only three months of school in their village, and it was by great effort that I secured the position. The plantation, the people, the school, and indeed everything seemed to be entirely under the control of the whites, even the church which worshiped in the school house. This house was an unchinked log cabin through which you could see in every direction. There was for the entire little village one common store; there every one was compelled to purchase his provisions or else go without. You will be surprised when I tell you that this store contained in eatables only meat and cornmeal. The people actually lived on the fattest of bacon and thick corn-cake.

Now about the homes. When I first went to this village I searched thoroughly for a suitable boarding-place. Some of the people had no room for me, while others did not dare take me, because the white people to whom they hired did not like to have "nigger" teachers on their ground. Finally, however, I found a place, one of the best in the village. This house had just one room, in which lived the father, mother and six children, and finally myself. In this room were carried on all the domestic work and living pertaining to the home. For breakfast I had hot bacon (with gravy of grease

thickened with flour,) and corn bread, and as I did not come home to my dinner, I had the same diet cold for lunch and hot again for supper. You will be interested to know how I lived in such a place and on such a diet. Well, I've carried dyspepsia ever since. I made up my mind to make the most of my surroundings and decided to have a little privacy. I purchased some cloth and put up curtains around my bed. This little inclosure I called my room. I had not enjoyed my room very long, however, before I found that I was to have two room-mates. There was not room enough for the children in the other bed, so I was requested to take two of them in my bed. At first I thought this would be impossible, they were so dirty and ragged. But I finally concluded I would try it. I made them night clothes out of some of my clothes, and every evening I made it a part of my general work to bathe those children and put them to bed. The first time I did this the mother was very indignant, but finally she saw that I was right and gave me authority to do as I liked with my two children. She was observant, and gradually copied my habits, and all through the home I could see evidences of a growing intelligence in right ways of living. At first she refused to let the children attend Sabbath-school, but I used my authority and carried my two. Finally she sent the whole flock with me.

I found the people religious, but oh, how often my heart ached as I sat and listened to the blind trying to lead the blind, and I sometimes thought it had been better for them if they had had no ministers. They had preaching only once a month. One Sabbath the minister took his place in the stand and took his text from the sixth chapter of the apostles; and another time he said: "Brethren, I take my text from Genesis recorded by Matthew which readeth thus: 'Behold the Lamb of God which takes away the sins of the world,' " and then he proceeded to preach, saying: "Yes, brother, the wise men came from the East to worship the young child and brought frankincense and Maria and one of these days we will sit down in heaven with Jesus and all the rest of the old potaracks," meaning patriarchs, I suppose. This will give you a little insight into some of the dark places of the South and will show how greatly they need intelligent ministers and teachers and how necessary it is that they should have proper ideas of how to make worthy homes. They are always willing to be taught: all they want is to have the light brought to them and they will, after a little while, walk in it.

I should like to tell you of another place where I taught for four or five summers, but my time is limited. I will say, however, that I found the people in a better condition, owing no doubt to their being near a large town, therefore coming in contact with people who were more intelligent than themselves; also they had had a fairly good public school for several years.

My friends, you can easily see that this question of ignorance and degradation can only be solved by churches and schools to lift the people up. Send them the light, and by and by will come the answer from all the dark places of the South: "Tell them we are rising."

The work in the Southern Mountains was represented by Miss Peck, missionary from Tennessee, whose address was emphasized by the form of a chubby little hand cut out of stiff white paper, which she held before the audience, saying:

A few days ago I received a letter from one of the mothers, poorly written and badly spelled, but full of earnest entreaty that their school might be continued. In it was this little paper hand. The mother had cut a form of her little boy's hand, and she said in the letter, "This is Andrew's hand. He says 'howdy.' He has gone to Sunday-school every Sunday. He says, come back." "Come back" is the cry. Let me ask you to bear in mind the appeal which this little hand symbolizes, and may it express the desire of a whole people reaching out after education, after our love and our sympathy, after helps to a Christian life, after our prayers and our benevolence. Surely we will respond with our heartiest efforts and our money, and for the sake of our Lord who said, "Inasmuch as ye have done it unto the least of these, ye have done it unto me."

The work among the Indians was the subject of an interesting address by Miss Worden of Santee Agency, Nebraska. She spoke as follows:

I presume that you have among your pictures on memory's walls, many ideas about the Indians. I will try to give you some ideas gained from personal contact. I was at the Rosebud mission station and it was near the hour for an evening meeting. There was a hymn, the music of which we could hear behind us. We turned around and found that the people were coming from every direction, and we were in time to sing the second song with the people. These Indians were not painted nor feathered. There in the gathering darkness, they formed a circle in the center of which were ministers and a choir. They sang "Nearer my God to Thee," translated into their own language. (Miss Worden then sang the hymn in the Indian language.)

The station with which I have been connected for almost five years is the Santee Agency. Our efforts are with girls and boys from all over the Northwest. The people are the Santee Sioux. They have now had some land deeded to them, and each one has a farm of his own. The school is divided into two sections, academic and industrial. We have a very flourishing Society of Christian Endeavor. I think it would do you good to visit our consecration meetings. They are very impressive. Each one feels that he is in the presence of the Master, and every one has something to say and says it in the shortest time possible.

People ask me: "Are you not afraid of the Indians? Are they honest?" I was at the mission five years and I never locked my door but twice, once for an insane white woman and again for a family of white people who were staying at the mission. I have never had but one direct lie told me by an Indian. The boy committed a very serious offense. When I asked him if he had done wrong he said: "No, ma'm."

I knew perfectly well that he had told me a lie. I said to him: "Charlie, I think you will want to come back and see me soon." I went to my room very much discouraged. I was there perhaps an hour. There was a gentle tap at my door and Charlie came in, and said, "I told you a lie an hour ago." I never saw a more penitent boy. Yes, they tell lies, and they repent. I hope every one repents. They are generally very truthful. I was in the habit of sending one of the Indian boys for a check each month. I said to him, "Now there is just so much money here and if I do not get every cent that is on there, I am afraid something will happen." He always insisted upon my counting the money twice before he would leave me, and I never lost a cent. People ask if the Indians return all the love that we give them. I received a letter a few days ago from one of my boys, and he says, "I pray for you every night and every morning, and I hope God will bless you and send you to us again." Our principal object at Santee is to fit missionaries for the work further out. This is a missionary school in every respect. We have now on all the reservations boys and girls who are teaching and occupying important positions of trust in every way on these reservations. We ask for more aid and for more prayers. The work among the Indians is not done. It is for you to say how long it shall be that these heathen as you call them will be left in darkness. The religion of the Indian is one of fear. May we not teach him the sweet message of love?

The following report of the meeting of the Woman's State Home Missionary Organizations has been furnished us:

The Woman's Home Missionary Organizations, in response to the invitation of the American Missionary Association, held an all-day meeting in the First Church, Northampton, Mass., Oct. 21st. Delegates were present not only from the New England States, but from New York, Minnesota, North Carolina, Louisiana, and even Washington. Mrs. Ruth B. Baker, of Amherst, Mass., conducted the opening exercises, and the words of welcome to the city and church were given by Mrs. J. H. Searl, of Northampton. Miss D. E. Emerson followed with a cordial greeting from the American Missionary Association. The roll-call of the States, with Scripture responses, was listened to attentively, and at times applause could hardly be suppressed, as quotations particularly apt were contributed by Oregon, North Dakota and others.

Since these various organizations of women contribute to all of our six national societies for home work, it was fitting that each should be represented at this time. Miss Helen S. Norton, of Howell, Mich., told of the evils of Mormonism and Roman Catholicism, and how these evils are being met by the schools of the New West Education Commission in Utah and New Mexico. Mrs. A. E. Arnold, of Atkinson, Ill., was herself unable to be present, but her paper setting forth the need of the work done

by the American Home Missionary Society, under the appropriate title, "Wherewith shall it be Exalted," was read by Mrs. N. F. Cobleigh, Walla Walla, Washington. Mrs. Geo. W. Moore, of Washington, D. C., told the story of her life in such an earnest way as to magnify the work of the American Missionary Association in elevating to their rightful place the colored people of our land.

In addition to these interesting addresses in behalf of the New West Education Commission the American Home Missionary Society and the American Missionary Association, we were stirred to fresher activity by the representatives of the American College and Education Society, the Congregational Sunday-school and Publishing Society and the American Congregational Union, Rev. J. L. Maile, Rev. Geo. M. Boynton, D.D., and Rev. Geo. A. Hood. Each pressed the claims of his society as he had personally seen the need for just such work as each was doing, until we felt to cry "hold"—for we could bear no more—not, at least, until we had had opportunity for prayer and thanksgiving; thanksgiving that our Father had so greatly blessed us with the knowledge of Him, and prayer that those sitting in darkness in our own land might have the light of life. The exercises of the day closed with a service of prayer, led by Mrs. Grace Gilbert Gale, of Fitchburg, Mass. From beginning to end the day was an inspiration to higher, holier living, that the nation through us and those whom we represent might become that peculiar people, whose God is the Lord.

N. L.

WOMAN'S STATE ORGANIZATIONS.

CO-OPERATING WITH THE AMERICAN MISSIONARY ASSOCIATION.

MAINE.

WOMAN'S AID TO A. M. A.

Chairman of Committee—Mrs. C. A. Woodbury, Woodfords, Me.

NEW HAMPSHIRE.

FEMALE CENT INSTITUTION AND HOME MISSIONARY UNION.

President—Mrs. Joseph B. Walker, Concord.
Secretary—Mrs. John T. Perry, Exeter.
Treasurer—Miss Annie A. McFarland, Concord.

VERMONT.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. A. B. Swift, 167 King St., Burlington.
Secretary—Mrs. M. K. Paine, Windsor.
Treasurer—Mrs. Wm. P. Fairbanks, St. Johnsbury.

MASS. AND R. I.

*WOMAN'S HOME MISSIONARY ASSOCIATION.

President—Mrs. Alice Freeman Palmer, Cambridge, Mass.

Secretary—Miss Nathalie Lord, 32 Congregational House, Boston.

Treasurer—Miss Sarah K. Burgess, 32 Congregational House, Boston.

CONNECTICUT.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Jacob A. Biddle, 35 West Street, South Norwalk.
Secretary—Miss Ellen R. Camp, New Britain.
Treasurer—Mrs. W. W. Jacobs, 19 Spring St., Hartford.

NEW YORK.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Wm. Kincaid, 483 Greene Ave., Brooklyn.
Secretary—Mrs. Wm. Spalding, 6 Salmon Block, Syracuse.
Treasurer—Mrs. L. H. Cobb, 59 Bible House, New York City.

PENNSYLVANIA.

WOMAN'S MISSIONARY UNION.

President—Mrs. W. H. Osterhaut, Ridgway.
Secretary—Mrs. C. F. Yennee, Ridgway.
Treasurer—Mrs. T. W. Jones, 218 So. 37th St., Philadelphia.

OHIO.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. J. G. W. Cowles, 417 Sibley St., Cleveland.
Secretary—Mrs. Flora K. Regal, Oberlin.
Treasurer—Mrs. F. L. Fairchild, Box 932, Mt. Vernon, Ohio.

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WOMAN'S HOME MISSIONARY UNION.

President—Mrs. W. A. Bell, Indianapolis.
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Treasurer—Mrs. D. T. Brown, Michigan City.

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WOMAN'S HOME MISSIONARY UNION.

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Secretary—Mrs. C. H. Taintor, 151 Washington St., Chicago.
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Treasurer—Mrs. M. J. Nicholson, 1513 Main St., Dubuque.

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President—Mrs. George M. Lane, 47 Miami Ave., Detroit.
Secretary—Mrs. Leroy Warren, Lansing.
Treasurer—Mrs. E. F. Grabill, Greenville.

WISCONSIN.

WOMAN'S HOME MISSIONARY UNION.

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Secretary—Mrs. A. A. Jackson, Janesville.
Treasurer—Mrs. C. M. Blackman, Whitewater.

MINNESOTA.

WOMAN'S HOME MISSIONARY UNION.

President—Miss Katherine W. Nichols, 230 East Ninth Street, St. Paul.
Secretary—Miss Katherine T. Plant, 2651 Portland Avenue, Minneapolis.
Treasurer—Mrs. M. W. Skinner, Northfield.

NORTH DAKOTA.

WOMAN'S HOME MISSIONARY SOCIETY.

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Secretary—Mrs. Silas Daggett, Harwood.
Treasurer—Mrs. J. M. Fisher, Fargo.

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WOMAN'S HOME MISSIONARY UNION.

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Secretary—Miss Ida E. Willcutt, Willow Lake.
Treasurer—Mrs. A. A. Clark, Lake Preston.

NEBRASKA.

WOMAN'S HOME MISSIONARY UNION.

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Secretary—Mrs. E. S. Smith, Beatrice.
Treasurer—Mrs. D. B. Perry, Crete.

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Secretary—Mrs. W. S. Bell, Helena.
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MISSOURI.

WOMAN'S HOME MISSIONARY UNION.

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Secretary—Mrs. E. H. Bradbury, 3855 Washington Ave., St. Louis.
Treasurer—Mrs. A. E. Cook, 4145 Bell Ave., St. Louis.

KANSAS.

WOMAN'S HOME MISSIONARY SOCIETY.

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Secretary—Mrs. George L. Epps, Topeka.
Treasurer—Mrs. J. G. Dougherty, Ottawa.

OREGON.

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Secretary—Mrs. O. W. Lucas, Oregon City.
Treasurer—Mrs. T. E. Clapp, 323 West Park St., Portland.

WASHINGTON.

WOMAN'S MISSIONARY ASSOCIATION.

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Secretary—Mrs. N. F. Cobleigh, Walla Walla.
Treasurer—Mrs. W. R. Abrams, Ellensburg.

CALIFORNIA.

WOMAN'S HOME MISSIONARY SOCIETY.

President—Mrs. H. L. Merritt, 686 34th St., Oakland.
Secretary—Miss Grace E. Barnard, 677 21st St., Oakland.
Treasurer—Mrs. J. M. Havens, 1329 Harrison St., Oakland.

SOUTHERN CALIFORNIA.

WOMAN'S HOME MISSIONARY UNION.

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Secretary—Mrs. H. K. W. Bent, Pasadena.
Treasurer—Mrs. H. W. Mills, 327 So. Olive St., Los Angeles.

COLORADO AND WYOMING.

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 Secretary—Miss Mary L. Martin, 106 Platte Ave., Colorado Springs, Colorado.
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 Secretary—Miss Jennie Fyfe, 490 Canal St., New Orleans.
 Treasurer—Mrs. C. S. Shattuck, Hammond.

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WOMAN'S MISSIONARY UNION.

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 Secretary—Miss Alice Flagg, Tougaloo.
 Treasurer—Miss Mary Gibson, Tougaloo.

ALABAMA.

WOMAN'S MISSIONARY UNION.

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 Secretary—Miss S. S. Evans, 2519 Third Ave., Birmingham.
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WOMAN'S HOME MISSIONARY UNION.

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WOMAN'S MISSIONARY UNION OF THE CENTRAL SOUTH ASSOCIATION.

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 Secretary—Mrs. H. S. Bennett, Nashville.
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NORTH CAROLINA.

WOMAN'S MISSIONARY UNION.

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 Secretary—Miss A. E. Farrington, Raleigh.
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TEXAS.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. S. C. Acheson, 149 W. Woodard St., Denison.
 Secretary, Mrs. Mary A. McCoy, 122 No. Harwood St., Dallas.
 Treasurer—Mrs. C. I. Scofield, Dallas.

*For the purpose of exact information, we note that while the W.H.M.A. appears in this list as a State body for Mass. and R. I., it has certain auxiliaries elsewhere.

We would suggest to all ladies connected with the auxiliaries of State Missionary Unions, that funds for the American Missionary Association be sent to us through the treasurers of the Union. Care, however, should be taken to designate the money as for the American Missionary Association, since *undesignated funds will not reach us.*

RECEIPTS FOR NOVEMBER, 1890.

THE DANIEL HAND FUND,

For the Education of Colored People.

FROM

MR. DANIEL HAND, GUILFORD, CONN.

Income for October, 1890..... \$960.00

CURRENT RECEIPTS.

MAINE, \$426 16.

Bangor. Miss Mary G. Stackpole, 50;
 Sab. Sch., of First Cong. Ch., 10.25.....
 Bethel. Cong. Ch., by J. U. Purrington
 Clk.....
 Blue Hill. Miss Carrie J. Lord, for Student
 Aid, Talladega C.....

Brunswick. Ladies, for Student Aid, Talladega C.....	5 00
Cumbeſland Center. Cong. Ch.....	23 00
Edgecomb. Cong. Ch. and Soc.....	10 00
Freeport. Cong. Ch.....	10 00
Kennebunk. For Freight to Atlanta, Ga.	2 00
Limington. Cong. Ch. and Soc.....	6 56
Minot Center. Miss Lizzie E. Washburn	

and S. S. Class.....	10 00
Portland. Williston Cong. Ch., 181.19;	
Saint Lawrence St. Ch. 10.....	191 19
Sanford. Geo. B. Goodall, for <i>Wilmington, N. C.</i>	10 00
Waterville. Cong. Ch.	29 29

\$381 66

ESTATE.

Augusta. Estate of Mrs. Joel Spalding, by Joel Spalding, Adm'r.....	44 50
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\$426 16

NEW HAMPSHIRE, \$479.99.

Bennington. Cong. Ch.	10 65
Brentwood. Cong. Ch.	4 00
Breckinridge. Cong. Ch.	1 00
Claremont. Cong. Ch.	16 51
Concord. "Light Bearer" of South Ch., by Mrs. Alice M. Nims, for <i>Sch'p, Sherwood, Tenn.</i>	10 00
Concord. C. T. Sleeper's S. S. Class, So. Cong. Ch., for <i>Wilmington, N. C.</i>	10 00
Concord. Friends in South Cong. Ch., Box Books for <i>Library, Sherwood, Tenn.</i>	40 15
Hampstead. Cong. Ch.	10 08
Hampton. Cong. Ch. and Soc.	219 97
Hanover. "Cong. Ch. at Dartmouth College.".....	10 10
Hinsdale. Cong. Ch.	20 00
Keene. Primary Class, Sab. Sch. Second Cong. Ch., for <i>Children's Missionary</i>	4 00
Kensington. Cong. Ch.	73 03
Manchester. First Cong. Ch. and Soc., 72.83, to const. CHARLES E. WASON and WILLIAM F. CHILDS L. M's.; W. C. Heath, 20c.....	5 50
New Ipswich. A. N. Townsend, 4.50; Proceeds of Children's Fair, by Mrs. Chas. Wheeler, 1.....	10 00
New Market. T. H. Wiswall.....	2 00
Pelham. Mrs. E. W. Tyler, for <i>Freight to Wilmington, N. C.</i>	10 00
Pembroke. Mrs. Mary Thompson, for <i>Wilmington, N. C.</i>	23 00
Webster. First Cong. Ch. and Soc.	

VERMONT, \$398.39.

Benton. Miss Juliette Kent, for <i>freight to McIntosh, Ga.</i>	2 00
Burlington. College St. Cong. Ch.	138 39
Hartford. Cong. Ch.	52 83
Hartland. Cong. Ch.	14 50
Lower Waterford. Cong. Ch. and Sab. Sch.	6 64
Morrisville. Cong. Ch. and Soc.	9 03
Salisbury. Cong. Ch., for <i>McIntosh, Ga.</i>	20 00
Saxtons River. Cong. Ch., Ladies' Benev. Soc., for <i>McIntosh, Ga.</i>	5 00
Woodstock. Mrs. Harriet F. Rice, for <i>"A Friend," for Indian M.</i>	50 00
Woodstock. Mrs. Harriet F. Rice, for <i>Mountain Girls.</i>	100 00

MASSACHUSETTS, \$9,238.03.

Amesbury. Main St. Cong. Ch.	6 69
Amesbury and Salisbury. Union Evan. Ch.	29 19
Andover. Miss Abbott's Class, South Cong. Ch., for <i>Student Aid, Fisk U.</i>	25 00
Ashfield. Mrs. Sarah A. S. Ferry, to const. Mrs. WILLIAM P. PORTER L. M.	30 00
Ballard Vale. Ladies and Y. P. S. C. E. of Cong. Ch., for <i>Macon, Ga.</i>	13 50
Bedford. Ch. of Christ.	10 00
Berkley. Cong. Ch. and Soc.	32 04
Boston. Shawmut Cong. Ch.	271 24
"X".....	10 00
Mrs. Anderson.....	1 00
Charlestown. Miss E. H. Flint for <i>freight for Tougaloo U.</i>	50
Dorchester. Sab. Sch. Harvard Cong. Ch.	15 00

Roxbury. "A Friend," for <i>Mountain Work</i>	5000 00
"A Friend of the Indians," for <i>Santee Agency, Neb.</i>	10 00
Mrs. W. R. Nichols, for <i>Student Aid, Washburn Sem.</i>	2 00
South Boston. Phillips Cong. Ch. (5 of which for <i>Atlanta U.</i>).....	51 31
Braintree. First Cong. Ch.	5,361 05
Brimfield. Ladies' Union of Second Cong. Ch., for <i>Freight</i>	5 94
Brockton. T. A. Baxendale.....	2 00
Campello. Sab. Sch. Swedish Cong. Ch.	25 00
Chelsea. Third Cong. Ch.	20 00
Dalton. "The Pansy Club," for <i>Church Cumberland Gap, Tenn.</i>	50 22
Dedham. First Cong. Ch.	22 00
Easthampton. First Cong. Ch.	8 18
Easthampton. Sab. Sch. First Cong. Ch., for <i>Santee Indian M.</i>	76 18
East Marshfield. Cong. Ch., for <i>School, Orange Park, Fla.</i>	1 50
Foxboro. D. P. Kimball, for <i>Mountain Work</i>	7 00
Gardner. Y. P. S. C. E., by Miss Helen R. Heywood, Treas., for <i>Williamsburg Academy, Ky.</i>	5 00
Gardner. Ladies of W. B. M., by Mrs. E. A. Rolfe, for <i>Indian M.</i>	60 78
Hatfield. Cong. Ch. and Soc.	5 50
Housatonic. Y. P. S. C. E.	
Lakeville. Ladies' H. M. Soc., Bbl. C. etc., for <i>Sherwood, Tenn.</i>	30 66
Lawrence. Trinity Cong. Ch.	11 25
Lee. Christian End. Soc. Cong. Ch., for <i>Thomasville, Ga.</i>	1 00
Lee. "S. H.".....	
Leominster. F. J. Lathrop, Large Bible for <i>Church, Cumberland Gap, Tenn.</i>	14 00
Littleton. Ortho. Cong. Ch.	14 00
Lynnfield Center. Evan. Cong. Ch.	50 00
Malden. "A Friend.".....	8 18
Marion. Cong. Ch. and Soc.	
Medway. E. F. Richardson, Bbl. C. etc., for <i>Sherwood, Tenn.</i>	
Merrimac. Sab. Sch. Cong. Ch., to const. JOHN W. LOGAN L. M.	50 00
Middleboro. Central Cong. Ch.	38 01
Mill River. Cong. Ch. and Soc.	17 03
Monson. Mrs. C. O. Chapin.....	5 00
Natick. Dea. R. H. Randall, 5; Mrs. S. B. Hayes, 1.....	6 00
Newburyport. Prospect St. Cong. Ch., 40.63; North Cong. Ch. and Soc., 43; W. W. Goodwin, 10; Sab. Sch. Whitefield Cong. Ch., 5; H. L. Whipple, 5.....	103 68
Newton. Mrs. E. F. Potter's S. S. Class, Eliot Ch., for <i>support of Indian Girl</i>	15 00
Newton. Miss M. W. Calkins' S. S. Class, North Evan. Sab. Sch., for <i>Mountain Work, Tenn.</i>	5 00
Newton. J. W. Davis.....	50
Northampton. Meeting of Woman's Home Miss'y Organizations, for <i>Washington, D. C.</i> , Additional to const. MISS NATHALIE LORD L. M.	25 60
Northampton. Committee of Entertainment, by Geo. P. Dickinson, Treas.	128 00
North Andover. Cong. Ch., to const. MISS ANNA M. TUCKER L. M.	60 00
North Brookfield. First Cong. Ch., 2 Bbls. of Books, for <i>Straight U.</i>	25 00
North Middleboro. "A Friend.".....	
North Weymouth Depot. Miss Edith M. Bates.....	3 00
Oxford. Woman's Miss'y Soc., for <i>freight to Kittrell, N. C.</i>	2 50
Pepperell. Cong. Ch., to const. DEA. JOHN W. PIERCE L. M.	36 41
Pittsfield. The Misses Campbell, 70; Sab. Sch. First Ch., 21.09, for <i>Tougaloo U.</i>	91 09
Pittsfield. Sab. Sch. Second Cong. Ch.	5 00

Quincy. Y. P. S. C. E. for <i>Sherwood, Tenn.</i>	8 17	North Cambridge, Mass. Dr. W. S. Alexander, Box Magazines, etc. for <i>Wilmington, N. C.</i> and Box Books, for <i>Talladega C.</i>	
Raynham. First Cong. Ch. and Soc.....	30 00	Oxford. Woman's Miss'y Soc., Bbl. C. for <i>Kittrell, N. C.</i>	
Shirley Village. Ortho. Cong. Ch.....	6 43	Somerville. Young Ladies' M. Circle, Day St. Ch. Bbl. C., for <i>Girls, Wilmington, Ky.</i>	
Southampton. C. B. Lyman's Sab. Sch. Class, for <i>Mountain Work</i>	7 20	Westboro. Ladies' Freedmen's Ass'n, two Bbls. Bedding and C. for <i>Boarding Hall, Pleasant Hill, Tenn.</i> Val. 80.....	
Southboro. Pilgrim Cong. Ch.....	37 54	RHODE ISLAND, \$76.90.	
South Egremont. Cong. Ch.....	13 35	Bristol. First Cong. Ch.....	68 23
Southfield. Sab. Sch. Cong. Ch.....	1 42	Providence. Y. P. S. C. E. of North Cong. Ch.....	4 67
Taunton. Trinitarian Cong. Ch., to const. CHARLES T. WILLIAMS, CHARLES H. BLAIN, MRS. ALICE L. PUTNAM, MRS. SARAH A. MERIGOLD, MISS ALICE E. HAMBLEN and MISS SARAH A. PIERCE L. M's. Tyngsboro. Sab. Sch. Evan. Ch., for <i>Mountain Work</i>	192 85	Newport. Wm. Andrews.....	4 00
Waltham. Trin. Cong. Ch.....	10 00	CONNECTICUT, \$6,356.95.	
Westboro. Mrs. Sarah F. Gould, for <i>School, Orange Park, Fla.</i>	20 35	Berlin. Mrs. B. G. Savage, for <i>Tougaloo U. Centre Brook. Ladies of Cong. Ch., for Conn. Ind'y School, Ga.</i>	10 00
Westboro. Ladies' Freedmen's Ass'n, for <i>freight to Pleasant Hill, Tenn.</i>	2 50	Chaplin. Cong. Ch. and Soc.....	1 45
West Boxford. Cong. Ch.....	10 50	Clinton. Sab. Sch. Cong. Ch., for <i>Student Aid, Atlanta U.</i>	20 00
Westfield. Sab. Sch. First Cong. Ch.....	10 00	Danbury. First Cong. Ch.....	11 16
West Medford. Cong. Ch.....	17 65	Derby. First Cong. Ch.....	73 61
West Medway. Mrs. Brooks' Class in Sec. Cong. Ch. Sab. Sch. to const. MRS. SUSIE E. CARR L. M.....	30 00	Durham. Cong. Ch.....	24 50
West Medway. Ladies' Soc. of Second Cong. Ch., Bbl. C. etc., for <i>Sherwood, Tenn.</i>	237 33	East Granby. Cong. Ch.....	8 00
West Newton. Second Cong. Soc.....	60 00	Gulford. Eliza Dudley, for <i>Sherwood, Tenn.</i>	4 23
West Newton. MRS. ELIZABETH PRICE, to const. herself and MISS EDITH E. MOWRY L. M's.....	5 00	Hartford. Mrs. H. A. Perkins, 200; Mrs. J. S. Wells, 20, for <i>Tougaloo U.</i>	1 00
Westport. Pacific Union Cong. Ch.....	2 75	Hartford. Pearl St. Cong. Ch. (30 of which to const. WILLIAM A. WILLARD L. M.).....	220 00
Williamsburg. Mrs. T. M. Carter's S. S. Class, for <i>Reading Room, Tougaloo U.</i>	45 95	Kensington. Miss F. A. Robbins, for <i>Tougaloo U.</i>	85 18
Worcester. Plymouth Ch.....	41 99	Mansfield Centre. Mrs. M. G. Swift.....	5 00
Worcester. Home Branch Plymouth Aux. for <i>Mountain Work</i>	4 00	Mount Carmel. Mrs. J. M. Swift.....	15 00
Worcester. Miss M. A. Perry, for <i>McLeansville, N. C.</i>		Middletown. First Ch.....	10 00
Hampden Benevolent Association, by Charles Marsh, Treas.:.....		New Haven. Dwight Place Ch., (256.60 for <i>Bible Sch., Fisk U.</i>).....	23 30
East Granville.....	23 00	New Haven. Mrs. M. B. Woodford, for <i>Student Aid, Fisk U.</i>	261 60
Monson.....	39 51	Norfolk. Cong. Ch. and Soc.....	25 00
Springfield. Hope.....	49 21	Norwalk. First Cong. Ch.....	96 06
West Springfield. Mitinegue.....	8 90	Norwich. Broadway Cong. Ch., 172.91; Fred'k W. Ely, "Thank Offering," 25.....	68 91
Woman's Home Missionary Association, by Miss Sarah K. Burgess, Treas., for <i>Woman's Work</i> :.....		Plainfield. Primary Class Cong. Sab. Sch., by Sarah E. Francis, for <i>Indian M.</i>	197 91
For Teachers' Salaries.....	407 50	Plymouth. Cong. Ch.....	10 00
Newton. Elliot Ch., Mr. Cobb's S. S. Class, for <i>Indian Sch'p</i>	6 25	Poquonock. "Friends" of Cong. Ch., by Mrs. M. T. Merwin, <i>Furnishing Room, for Grand View, Tenn.</i>	50 00
	413 75	Rockville. Union Sab. Sch., Box Papers, etc., for <i>Sherwood, Tenn.</i>	15 00
	\$8,178 03	Southbury. Miss M. J. Perry, for <i>Thomassville, Ga.</i>	2 00
ESTATES.		South Glastonbury. Cong. Ch. and Soc.....	5 27
Hatfield. Estate of Mrs. Lucy L. Morton, to const. MRS. LUCY A. HUNTINGTON, WILLIAM A. LYMAN, ELIAS C. LYMAN and MRS. WARREN DAVIS L. M's., by William H. Dickinson, Ex.....	300 00	South Killingly. Cong. Ch.....	7 00
New Bedford. Estate of Mary Louise Fearing Bartlett, by Geo. F. Bartlett, Ex.....	400 00	South Norwalk. Cong. Ch.....	59 59
Royalston. Estate of Seth Holman, by S. N. and G. W. Holman, Executors.....	350 00	South Norwalk. Cong. Ch. (Dying Gift of Mrs. Caroline Platt).....	5 00
	\$9,228 03	Stratford. Cong. Ch. (3 of which from "A. S. C.").....	30 00
CLOTHING, BOOKS, ETC., RECEIVED AT BOSTON OFFICE.		Suffield. Little Girls' Band, for <i>Student Aid, Washburn Sem.</i>	1 10
Lyman. Me. Box for <i>Williamsburg, Ky.</i>		Thompson. Cong. Ch.....	13 75
Concord. N. H. Ladies of North Ch., for <i>Meridian, Miss.</i>		Torrington. First Cong. Ch.....	5 00
Pelham. N. H. Mrs. E. W. Tyler, Bbl. of C., for <i>Williamsburg, Ky.</i>		Willimantic. Y. P. S. C. E. of First Cong. Ch.....	2 95
Boston. Mass. Miss Annie Chapin, S. S. Charts, etc., for <i>Straight U.</i>		Winchester. Cong. Ch.....	15 27
Charlestown. Mass. Miss E. H. Flint, pkg. for <i>Tougaloo, Miss.</i>		Bbl. Clothing, etc., for <i>Thomassville, Ga.</i>	
Newburyport. Mass. Miss Mary Q. Brown, Organ, for <i>Grand View, Tenn.</i>		Bbl. of C., for <i>Thomassville, Ga.</i>	
		Woman's Home Missionary Union of Conn., by Miss Ellen R. Camp, Sec., for <i>Woman's Work</i> :.....	
		Plainville. Aux.....	10 00
		Scitico. Miss Sarah E. Stowe.....	30 00
			40 00
			\$1,423 84

ESTATE.
Groton. Estate of Mrs. B. N. Hurlburt .. 4,983 11
\$6,856 95

NEW YORK, \$2,208.30.

Binghamton. Mrs. J. L. Mersereau, for
Student Aid, Fisk U. 50 00
Brooklyn. Tompkins Av. Cong. Ch.,
1,000; Plymouth Ch., 564.89; Lee Av.
Cong. Ch., 75.58. 1,640 47
Canandaigua. First Cong. Ch., for San-
tee Indian M. 37 42
Franklin. Cong. Ch. 18 42
Greenbush. First Cong. Ch. 10 50
Lebanon. Alfred Seymour, 5; Thomas
Hitchcock, 5. 10 00
Le Roy. Miss D. A. Phillips, 15; Mrs.
Alex McEwen, 5. 20 00
Newark Valley. Cong. Ch. 13 75
New York. "A Friend." 100 00
New York. Mrs. M. Van Nest, for School
Desks, Fort Berthold, N. D. 100 00
New York. Sab. Sch. Broadway Taber-
nacle, ad'l for Bible School, Fisk U. 76 50
New York. Mrs. M. G. Richardson. 20 00
Perry Center. Mrs. M. G. Richardson. 1 00
Port Richmond. Reformed Ch., Capt. S.
Squire. 5 00
Poughkeepsie. Sab. Sch. Cong. Ch., for
Industrial Dept., Fisk U. 16 00
Sayville. Cong. Sab. Sch. 10 03
Schenectady. Cong. Ch., to const. JAMES
CLUTE L. M. 25 00
Utica. Plymouth Cong. Ch. 6 00
West Groton. Cong. Ch. 11 00
Woodville. Cong. Ch. 5 21
Woman's Home Missionary Union of N.
Y., by Mrs. L. H. Cobb, Treasurer, for
Woman's Work:
Homer. Mrs. Coleman Hitch-
cock. 5 00
Homer. "Band of Hope." 5 00
Syracuse. Geddes Ch. 12 00

NEW JERSEY, \$606.08.

East Orange. Trinity Cong. Ch., to const.
JOHN WILEY, HENRY BALDWIN, RICHARD
A. THORP, MRS. SARAH L. BALDWIN, MRS.
FRANCES M. EATON, MRS. M. ELIZABETH
HEALD, MISS EMMA BREWER and MISS
SARA K. WILEY L. M.'s. 248 58
Montclair. Rev. A. H. Bradford. 7 00
Montclair. Ladies' Home Miss. Soc. of
Cong. Ch. by Mrs. J. Butler, for Mar-
shallville, Ga. 180 00
Newark. F. W. Van Wageningen, for Stu-
dent Aid, Talladega C. 25 00
Newark. F. M. Platner. 1 50
Paterson. P. Van Houten. 5 00
Plainfield. Woman's Miss'y Soc. of Cong.
Ch., for Woman's Work. 25 00
Westfield. Cong. Ch., to const. MRS. AL-
BERT BRIDGES, MRS. WILLIAM I. KEELER
and JOHN L. CLAYTON L. M.'s. 114 00

PENNSYLVANIA, \$4.01.

Germantown. First Cong. Ch. 2 01
Shire Oaks. Miss Jane Wilson. 2 00

OHIO, \$279.72.

Brownhelm. O. H. Perry. 10 00
Berea. First Cong. Ch. 5 45
Chardon. First Cong. Ch. 10 47
Claridon. L. T. Wilmot, bal. to const.
MELVA J. WILMOT L. M. 10 00
Cleveland. Mrs. Mary W. Bradbury, 50;
Hough Av. Cong. Ch., 6; Franklin Av.
Cong. Ch., 5. 61 00
Conneaut. Sab. Sch. Cong. Ch., 20; H.
E. Pond, 5, for Student Aid, Fisk U. 25 00

Findlay. First Cong. Ch. 6 80
Lorain. Mrs. Susan Beers. 12 00
Newark. Plymouth Cong. Ch. 11 00
Tallmadge. Daniel Hine, in trust for the
late Sarah T. Hine, to const. Miss SARAH
H. TITCOMB L. M. 50 00
Tallmadge. Young Ladies' Miss'y Soc.,
by L. H. Ashmun, for Memphis, Tenn. 20 00
Savannah. J. A. Patterson. 1 50
Strongsville. Elijah Lyman, by Mrs. A.
C. B. Lyman. 10 00
Ohio Woman's Home Missionary Union,
by Mrs. F. D. Wilder, Treas., for Wom-
an's Work:
Elyria. W. H. M. S. 20 00
Cleveland. First Ch., "Dew-
drop Miss. Band." 2 00
Gustavus. "Lend-a-Hand
Circle," 12 00
Hudson. W. H. M. S. 7 50
Unionville. Mrs. E. R. Cleve-
land. 5 00

46 50

ILLINOIS, \$1,486.67.

Bone Gap. O. S. Rice to const. Mrs. LU
RICE L. M. 30 00
Canton. J. D. Allen, 1.50; Cong. Ch.
Sab. Sch., Pkg. Hymn Books, for Chand-
ler Chapel, Lexington, Ky. 1 50
Chicago. Sab. Sch. Union Park Cong. Ch.,
50; "The Lord's Money to send the Gos-
pel to the Lowly of our own Land," 33.33;
Warren Av. Cong. Ch., 18.65; Covenant
Cong. Ch., 10.70; New England Ch., L.
M. S., 11.90. 124 58
Creston. Y. F. S. C. E. 5 39
Downers Grove. Cong. Ch. 7 33
Dundee. Cong. Ch. 14 01
Earlville. J. A. Dupes. 25 00
Galva. Cong. Ch. 52 20
Lake Forest. Rev. W. A. Nichols. 5 00
Morgan Park. Mrs. Marion Thompson,
for Student Aid, Washburn Sem., Beau-
fort, N. C. 2 00
Princeton. Cong. Ch. 12 36
Ridgeland. Cong. Ch., 34.83; Mr. and
Mrs. W. E. Sandford, 35, to const. WAR-
REN E. SANDFORD L. M. 69 83

Illinois Woman's Home Missionary Union,
by Mrs. C. E. Maltby, Treasurer, for
Woman's Work:

Chebanse. Y. P. S. C. E. 3 00
Chicago. Leavitt St. 4 84
Dover. 5 00
Galva. 21 55
McLean. Mission Band. 5 00
Milburn. 20 00
Oak Park. 10 00
Port Byron. 4 05
Rockford. First. 10 00
Rockford. Second. 8 75
Rockford. Second, Mrs. J. P.
Perkins, to const. GEORGE
P. PERKINS L. M. 30 00
Sheffield. "Lampglitters," 10 28
Toulon. 5 00

137 47

\$486 67

ESTATE.

Geneseo. Estate of Mrs. Amy Theresa
Nourse, by S. T. Hume and Geo. Wil-
son, Executors. 1,000 00
\$1,486 67

WISCONSIN, \$412.78.

Boscobel. Cong. Ch., to const. E. WIN-
THROP JENNEY L. M. 30 00
Clinton. Cong. Ch., to const. SOLOMON
COOPER L. M. 30 00
Clintonville. Cong. Soc. 8 23
Eau Claire. "Cheerful Givers," Mission
Band, First Cong. Ch. 8 00

Emerald Grove. First Cong. Ch.....		2 05	KANSAS, \$7.64.	
Fond du Lac. Cong. Ch.....		34 50	Highland. Miss Annie Kloss, for Student	
Janesville. First Cong. Ch.....		80 00	Aid, Fisk U.....	
Menasha. E. D. Smith.....		200 00	Topeka. Miss E. Cooper, Bibles, for Meri-	
Menasha. Cong. Ch.....		20 00	dian, Miss.....	
MICHIGAN, \$161.35.			White City. Cong. Ch.....	
Alpena.....		10 00	SOUTH DAKOTA, \$52.75.	
Ann Arbor. Mrs. Cady, Sewing Ma-			Buffalo Gap. Cong. Ch.....	
chine, for Athens, Ala.....			Yankton. Cong. Ch., to const. DE A. J. R.	
Calumet. Robert Dobbie.....		40 00	SANBORN L. M.....	
Calumet. Sab. Sch. Cong. Ch., for Stu-			NEBRASKA, \$20.43.	
dent Aid, Talladega C.....		35 00	Omaha. W. H. Holcomb, Sr.....	
Detroit. Mrs. Mary Carnes, for Student			Verdon. First Cong. Ch.....	
Aid, Girls, Grand View, Tenn.....		5 00	Woman's Home Missionary Union of Ne-	
Galesburg. Cong. Ch.....		11 25	braska, by Mrs. D. B. Perry, Treas., for	
Greenville. Mrs. R. L. Ellsworth.....		20 00	Woman's Work:	
Litchfield. Cong. Ch., Bbl. Bedding, for			State Union.....	
Straight U.....			CALIFORNIA, \$2,580.30.	
Woman's Home Missionary Union of			National City. Cong. Ch.....	
Michigan, by Mrs. E. F. Grabill, Treas.,			San Francisco. Receipts of the California	
for Woman's Work:			Chinese Mission, (See items below).....	
Detroit. Ladies' Union, First			Stockton. Rev. J. C. Holbrook, D.D.....	
Cong. Ch.....		25 00	WASHINGTON, \$13.40.	
Litchfield. L. M. S.....		10 00	Kirkland. Cong. Ch.....	
Mattewan. Miss Nina D.			Roy. Mrs. Eliza Taylor.....	
Goodrich.....		5 00	DISTRICT OF COLUMBIA, \$10.00.	
IOWA, \$332.51.		40 00	Washington. Howard U., Students Miss.	
College Springs. Cong. Ch.....		8 67	Soc.....	
Corning. Cong. Ch., 16.32; "Y. P. S. C.			NORTH CAROLINA, \$31.05.	
E." 4; "S. S." 3.80; "Nickel Planters,"			Nalls. Cong. Ch.....	
2.50.....		26 12	Oaks. Miss E. W. Douglass.....	
Danville. Lee W. Nix.....		5 00	TENNESSEE, \$17.54.	
Dubuque. First Cong. Ch.....		71 41	Grand View. Cong. Ch.....	
Dunlap. Cong. Ch.....		12 63	GEORGIA, \$4.00.	
Fort Dodge. Whatsoever Soc., by Mrs.			Byron. "Friends.".....	
M. G. Haskell, for Mountain Student			Crawford. "Friends.".....	
Aid Fund.....		25 00	Andersonville. "Friends.".....	
Grinnell. Cong. Ch.....		9 45	MISSISSIPPI, \$150.26.	
Hampton. First Cong. Ch.....		30 50	Jackson. W. S. Lemly and Bros., for Tou-	
Muscatine. German Cong. Ch.....		5 00	galoo U.....	
Onawa. Cong. Ch. and Soc.....		17 00	TEXAS, \$3.00.	
Storm Lake. South Grant Ch.....		2 25	Dallas. Cong. Ch.....	
Tabor. Sab. Sch. of Cong. Ch.....		2 14	CANADA, \$5.00.	
Victor. Mrs. C. L. Mcdermid, Box Books			Montreal. Chas. Alexander.....	
and C., for Sherwood, Tenn.....			CHINA, \$15.00.	
Waterloo. First Cong. Ch., (10 of which			Liman Chuang. James Goldsbury, Jr.,	
from Rev. M. K. Cross).....		31 26	M.D., for Grand View, Tenn.....	
Iowa Woman's Home Missionary Union,			Donations.....	
for Woman's Work:			Estates.....	
Alden. L. M. S.....		2 58		
Cedar Falls. L. M. S.....		3 25	INCOME, \$1,650.00.	
Charles City. Mrs. R. D.			Avery Fund, for Mendi M.....	
Owens.....		50	De Forest Fund, for Presidents'	
Des Moines. Plymouth W.			Chair, Talladega C.....	
M. S.....		18 18	General Endowment Fund.....	
Durant. Mrs. S. M. Dutton.....		50	Haley Sch'p Fund, for Fisk U.....	
Grinnell. W. H. M. S.....		12 77	Hammond Fund, for Straight U.....	
Lyon. Cong. Sab. Sch., 1.50;			Hastings Sch'p Fund, for Atlanta	
Y. P. S. C. E., 75c.....		2 25	U.....	
Madison. First Ch.....		3 00	Howard Theo. Fund, for Howard	
Marion. L. M. S.....		20 00	U.....	
Tabor. L. M. S.....		13 05	Le Moyne Fund, for Le Moyne Sch.	
MINNESOTA, \$44.72.		76 08	Plumb Sch'p Fund, for Fisk U.....	
Benson. Sab. Sch. of First Cong. Ch., for			Scholarship Fund, for Straight U.....	
Student Aid, Washburn Sem., Beaufort,				
N. C.....		3 32		
Janesville. Ella M. Sackett, for Emerson				
Inst.....		4 00		
Lake City. First Cong. Ch., for Williams-				
burg Academy, Ky.....		5 90		
Litchfield. Ladies, for Meridian, Miss.....		14 00		
Litchfield. Mrs. E. Weeks, Elegant Pul-				
pit Bible, in Memory of her Daughter				
Maggie, for Meridian, Miss.....				
New Ulm. Cong. Ch.....		15 00		
Red Wing. Package C., for Athens, Ala.....				
Saint Paul. Mrs. M. W. Johnson's S. S.				
Class, for Student Aid, Talladega C.....		2 50		

\$25,402.83

Tuthill King Fund, for Berea C....	37 50
Tuthill King Fund, for Atlanta U.	125 00
	<u>1,650 00</u>

TUITION, \$3,822.59.

Crossville, Tenn. Public Fund...	166 00
Lexington, Ky. Tuition.....	230 00
Grand View, Tenn. Tuition.....	23 13
Jonesboro, Tenn. Tuition.....	1 00
Memphis, Tenn. Tuition.....	556 75
Nashville, Tenn. Tuition.....	785 67
Pleasant Hill, Tenn. Tuition....	33 00
Beaufort, N. C. Tuition.....	15 45
Troy, N. C. Tuition.....	4 75
Wilmington, N. C. Tuition.....	256 25
Charleston, S. C. Tuition.....	303 25
Atlanta, Ga., Storrs Sch. Tuition	238 26
Thomasville, Ga. Tuition.....	72 90
Savannah, Ga. Tuition.....	231 30
Anniston, Ala. Tuition.....	60 35
Athens, Ala. Tuition.....	67 25
Marion, Ala. Tuition.....	46 75
Mobile, Ala. Tuition.....	255 58
Selma, Ala. Tuition.....	56 75
Meridian, Miss. Tuition.....	108 95
Tougaloo, Miss. Tuition.....	259 25
	<u>3,822 59</u>

Total for November.....\$30,875 42

SUMMARY.

Donations.....	\$ 32,471 63
Estates.....	15,542 69
	<u>\$48,014 32</u>
Income.....	1,650 00
Tuition.....	4,481 61
	<u>\$54,145 93</u>
Total from Oct. 1, to Nov. 30.....	\$54,145 93

FOR THE AMERICAN MISSIONARY.

Subscriptions for November.....	39 10
Previously acknowledged.....	46 31
	<u>\$85 41</u>

RECEIPTS OF THE CALIFORNIA CHINESE MISSION,
William Johnston, Treasurer, from
May 22d to October 9th, 1890.

FROM LOCAL MISSIONS.—Fresno, Chinese Mon. Off's, 23.—Mon. Off's, 10.20.—Ann. Memberships, 14.—Los Angeles, Chinese, Monthlies, 8.15.—Mon. Off's, 7.40.—Ann. Memberships 20.—Mrs. Spencer, 5.—Mrs. Bosbyshall, 5. Ladies' Miss'y Meeting, 3.50.—Y. P. S. C. E., 16.25.—Friends, 4.50.—W. H. M. U. of First Cong. Ch., by W. H. M. U. of So. Cal., 10.30.—Marysville, Chinese Monthlies, 16.—Ann. Memberships, 6.—Mon. Off's 5.—Ann. Memberships, 6.—MAR TIN BOW, 25, to const. himself L. M.—Oakland, Chinese Monthlies, 20.—Mon. Off's, 10.—Ann. Memberships, 36.—Oroville, Chinese Monthlies, 10.—Ann. Memberships and other subscriptions, 46.80.—Mon. Off's, 2.20.—Petaluma, Chinese Monthlies, 7.15.—Mon. Off's, 1.40.—Ann. Memberships, 33.—Riverside, Cong. Sab. Sch., 25, to const. Rev. T. C. HUNT L. M.. Offerings at Mission House Social, 6.10.—Chinese Monthlies, 3.05.—Ann. Memberships, etc., 19.—Mon. Off's, 5.80.—"Friends," 3.—Sacramento, Chinese Monthlies, 17.—Ann. Memberships, etc., 24.—Chinese, 10.50.—Mon. Off's, 7.—Ann. Memberships, 38.—Chinese, 11.50.—JUNG POW, to const. himself L. M., 25.—San Diego, J. A. ROGERS, 15 in full to const. himself L. M. First Cong. S. S., 3.85.—Chinese Monthlies,

14.15.—Ann. Memberships, etc., 8.—Mon. Off. 3.20.—Ann. Memberships, 2.—E. W. Burnham, 5.—Mrs. L. C. Wood, 5.—Quom Neuey, 5.—Friends, 2.—Santa Barbara, Chinese Monthlies, 8.70.—Ann. Members, 10.—Mon. Off's, 4.60.—Ann. Memb's, 17.—Santa Cruz, Anniversary Coll., 15.75.—Chinese Monthlies, 19.65.—Ann. Memb's, etc., 55.—Mon. Off's, 7.75.—Ann. Memb's, 2.—Stockton, Mon. Off's, 11.—Ann. Memberships, 6. John Jackson, 5.—Mrs. Levi Langdon, 20.—Chinese Monthlies, 13.45.—Ann. Memb's, 16.—Ventura, Chinese Monthlies, 48.—Ann. Memb's, etc. 27.—Mon. Off's, 2.—Ann. Memb's 2..... 905 90

FROM CHURCHES.—Los Angeles, First Cong. Ch., W. H. M. U., 9.45, through Mrs. H. W. Mills. Treas.—W. H. M. U. of So. Cal.,—San Francisco, Fourth Cong. Ch., Miss Dora Allen, 2.—Bethany Ch. American Members, E. J. Curling, 5. Mrs. S. C. Hazleton, 5.—Mrs. H. W. Lamont, 5.—"W. C. P." 5—bal. to const. Mrs. LEVI LANGDON L. M.—A. T. Ruthrauff, 5.—Mr. and Mrs. J. E. Warren, 5.—Clarence H. Reeves, 3.—Miss Fanny Weller, 3.—Ann. Memb's, etc. 19.50.—Ann. Memb's, etc., 15.50.—Mrs. H. W. Lamont, 2.—William Johnston, 5.—John M. Stockman, 5.—Mrs. W. C. Pond, 5.—"W. C. P." 5, bal. to const. S. E. CARRINGTON L. M.—"W. C. P." 5, bal. to const. MISS H. J. ALEXANDER L. M.—Chinese Members, San Francisco Branch Association, 15.15.—Central Mission, Monthlies, 13.50.—Ann. Memb's, etc., 96.—Barnes Mission Monthlies, 6.85.—Ann. Memb's, 9.—West Mission Monthlies, 10.55.—Ann. Memb's, 12.—Additional, 3.35 to const. Mrs. M. A. GREENE L. M.—Mon. Off's, 13.05.—Ann. Memb's, 17.—Barnes Mission Mon. Off's, 2.50.—West Mission, Mon. Off's 2.60.—Association.—San Francisco Branch, 1.25.—Jee Gam, to complete life membership of Mrs. JEE GAM, 21.65..... 333 90

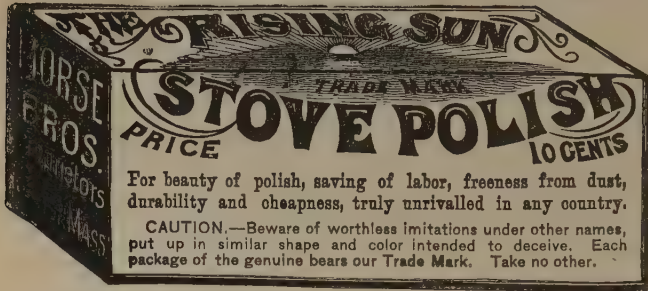
FROM INDIVIDUAL DONORS. Balfour, Guthrie & Co., 500.—Rev. F. B. Perkins for himself and others, 125.—Frank J. Felt, 25.—James M. Haven, 25.—Hawley Bros., 25.—L. S. Sherman, 25.—Giles H. Gray, 10.—Mr. and Mrs. James Shinn, 10.—Rev. J. C. Holbrook, D. D., 8. Rev. F. B. Perkins, Second Ch., San Diego, 6.75. Rev and Mrs. H. L. Bates, 5.—J. J. Vasconcellos, 5..... 769 75

FROM EASTERN FRIENDS.—Stockbridge, Mass., Miss Alice Byington, 100.—Miss Adele Brewer, 3.—Bangor, Me., Hon. E. R. Burpee, 100.—Rev. G. W. Field, D.D., 50.—New Boston, N. H. Levi Hooper, 25.—Amherst, Mass., Mrs. Rhoda A. Lester, 100.—South Braintree, Mass., Rev. J. B. Sewall, 25. Marlboro Mass., Mrs. Amelia Howe, 5.—Miss Emma Scruton, 5.—Miss Abbie Metcalf, 1.—Miss Ellen Bickford, 1.—"Miss H. J. A." 8, by Miss H. J. Alexander.—New Haven, Conn., Mrs. Henry Farnan, 50.—Chicago, Ill., Rev. Jeremiah Porter, 50.—Griggsville, Ill., Miss Carrie B. Reynolds, 5.—La Crosse, Wis., "A Friend," by C. H. Greenwood, 15..... 543 00

Total.....\$2,552 55

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FEBRUARY, 1891.



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Relating to the work of the Association may be addressed to the Corresponding Secretaries; letters for "THE AMERICAN MISSIONARY," to the Editor, at the New York Office; letters relating to the finances, to the Treasurer.

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In drafts, checks, registered letters, or post-office orders, may be sent to H. W. Hubbard, Treasurer, Bible House, New York, or, when more convenient, to either of the Branch Offices, 21 Congregational House, Boston, Mass., 151 Washington Street, Chicago, Ill., or Congregational Rooms, Y. M. C. A. Building, Cleveland, Ohio. A payment of thirty dollars constitutes a Life Member.

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FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of ——— dollars, in trust, to pay the same in ——— days after my decease to the person who, when the same is payable shall act as Treasurer of the 'American Missionary Association,' of New York City, to be applied, under the direction of the Executive Committee of the Association, to its charitable uses and purposes." The Will should be attested by three witnesses.

THE AMERICAN MISSIONARY.

VOL. XLV.

FEBRUARY, 1891.

No. 2.

American Missionary Association.

OUR LIST OF FIELD WORKERS.

WE PRESENT HEREWITH our usual February list of missionaries, in church and school, through the field of the Association. In this list many thousands of our readers will recognize familiar names, some through personal associations and others through their long-time acquaintance with the work of the Association. It is no unimportant feature of the great principle of co-operation on which our work is founded that we can reckon upon a large force of long-tried and experienced workers in the field. The Association has a wealth of wisdom in planning and carrying on its work, by its ability to call into requisition the knowledge and efforts of those who have spent many years in the South, and are intimately acquainted with the needs, difficulties and advantages of the work. Many individualistic schemes have failed at this point; but the Association has developed a force that can be relied upon for the intelligent investigation of new openings, the prudent planning of work and its wise and steady support and development. At the same time, associated with our older workers, we have the younger missionaries and teachers with their fresh enthusiasm and fervent zeal, giving new impulse of activity all along the line. This long list of names represents years of self-denying attention and steady effort; it speaks of large progress in the past and is the presage of still greater progress in the future, for the list grows year by year. Our resources and forces were never before so large as during the past year, and we are encouraged to hope that they will be increased during the year to come.

FINANCIAL.

Our current receipts for December were nearly \$52,000, an increase of \$11,000 over those of December, 1889. For the first quarter of our present fiscal year the current receipts amount to \$106,000, as against

\$100,000 for the corresponding period of last year. We thankfully appreciate every enlargement of our resources, and shall continue to use our best endeavors to keep the work within the means provided for it. How difficult this is can be understood only by those who are in constant receipt of numerous exigent calls for work in the great populations among which our service lies. As a matter of record, notwithstanding the utmost care on our part, while our receipts for this quarter have gained \$6,000 over those of last year, our expenses have increased \$12,000. We are profoundly grateful for the increasing public interest and Christian co-operation in the work of the American Missionary Association, and hope that the gifts of the churches will continue to be accompanied by their counsels and their prayers.

THEOLOGICAL INSTRUCTION.

THE ASSOCIATION is undertaking to supply the serious need, met all along its lines of missionary service, of a more intelligent and consecrated ministry. For the use of our Biblical Training School for the ministry, at Fisk University, we are engaged in the erection of the building; and the work has been taken hold of by the Fisk University Singers, who are meeting with cheering encouragement in the churches. It is our hope that, within the coming year, an adequate structure may be provided for this important work.

The theological department at Howard University has received a valuable accession to its faculty in the person of Prof. Ewell. This work will now be re-classified and developed, and will offer unexcelled advantages for practical training in preparation for the gospel ministry.

CONFERENCE WITH INDIAN COMMISSIONERS.

The Annual Conference of the Board of Indian Commissioners with the representatives of the various religious bodies having charge of Indian Missions was held in the parlors of the Riggs House, January 8th. The presence of Senator Dawes, Representative Cutcheon, and other distinguished persons, gave weight to the deliberations, and special interest was added to the meeting by the troubles now prevailing in the Dakotas among the Sioux Indians. Commissioner Morgan, Captain Pratt of the Carlisle School, General Armstrong of Hampton, and the Secretaries of the Missionary Societies presented an array of facts and of recent information that gave a more favorable aspect to the situation than is generally entertained. The disturbance among the Indians is confined to at most 5,000 among the 250,000, and strong hopes are entertained that serious bloodshed may be avoided. And yet, so great is the uncertainty hanging over this matter, that before these lines reach our readers, the daily press may give sad news of battle and disaster.

The discussions of the Conference were ended with a series of resolutions, the purport of which may thus be summed up : The Dakota trouble is confined to a small number of Indians, and is due to the inevitable opposition of the chiefs and anti-progressive elements among the masses of the Indians. The removal of experienced Indian Agents for political reasons was deprecated, and the importance of permanence in the lines of policy pursued in the educational and Christianizing influences was emphasized. Larger appropriations by the Government to establish an adequate system of common-school education, until every Indian child is enabled to attend school, compulsory education and the continued support to contract schools, and additional facilities for securing lands in severalty to the Indians, were endorsed.

The decision which it was understood the Government had made, not to transfer the care of the Indians to the War Department, was warmly approved.

THE INDIAN PROBLEM.

The present difficulties among the Indians in the Dakotas will probably lead to a re-consideration of the whole system by which the Government and the nation deals with these people. As a contribution to that discussion, we present in condensed form some suggestions recently published in a Boston paper, from our esteemed friend, S. B. Capen, Esq., whose intelligent interest in the Indian entitles his opinion to thoughtful consideration :

While public attention is everywhere called to this matter, it is time to agitate for a radical change in the whole administration of the Indian service. We believe that this should be disconnected entirely from the Department of the Interior, and be made a *separate department*. This whole Indian question is so important and so complex that it ought not to be simply an annex to a department which has under its control land, patents, etc. It should stand by itself ; there should no longer be a divided responsibility, which is always productive of evil. We are finding the necessity in our cities of making responsibility more direct and personal. The time, we believe, has fully come to reorganize the Indian service on this basis. Our criticism is not against any individual, but against a system which is the growth of many years.

We would suggest the following ;

1. Have the Commissioner of Indian Affairs responsible only to the President and to the public. What he does, or may do, shall not be controlled by the Department of the Interior.
2. Ask Congress to provide such legislation that no agents or teachers shall ever be removed without proper cause.
3. All inspectors and special agents shall be under the absolute control of the Commissioner.

4. There shall be a division of the Indian reservation into school districts, with an assistant superintendent for each. It shall be their duty to visit the schools constantly, and keep themselves in full sympathy and touch with the work. This is the method in the States—an official responsible for a field which he can properly cover.

EDUCATORS' CONVENTION.

THE RECENT Educators' Convention of Atlanta was a large and significant gathering. Such consultations of teachers carry a wide and beneficial influence. We learn that the papers and addresses were of a high character, and that the discussions were carried on with great interest, and we have no doubt that the educational work throughout the South will feel the upward impulse of this Convention.

We quote the following paragraph from the excellent report in the *Congregationalist* :

The importance of the work of the Convention may be indicated by the topics discussed : Education in Rural Districts, Relative Mortality of the Colored Race, Hygiene, Industrial Training, Better Teaching in the Elementary Grades, A Scientific Course in the College Curriculum, Compulsory Education, What Can the Negro Do? What the Ministry is Doing to Elevate the Freedmen. A résumé was given of the educational work of the different denominations, mainly by the secretaries of their educational societies. The reports of the colored Methodist churches were especially interesting, as indicating the gratifying extent to which the colored people are taking hold of the work of their own education. No paper of the Convention, however, was received with such spontaneous enthusiasm and applause as the report of Dr. Beard of the work of the American Missionary Association. It was the eloquence of facts. The proceedings of the Association will constitute a large volume, which will soon be published and widely circulated.

"AN OPEN PATH FOR TALENT."

Napoleon said this was the meaning of the French Revolution. He gave promotion in the army not for what a man's ancestry had been, but for what the man himself could do. Who else ever had such efficient subordinates? Opportunities became open generally in France, according to each one's personal ability. The excesses of the revolutionary period were transitory. The enlargement of the nation's power, by removing the fetters of prescription, has been permanent. The recuperative energy displayed by France in the last twenty years is a marvelous example of the strength imparted by liberty.

The educational work of the American Missionary Association in the South makes no revolutionary disturbance. It quietly opens a path for talent whose existence had been before unnoticed or denied. It has been already instrumental in bringing forward many men and women to positions of influence. Beginning with the lowest branches of education, it trained the first colored teachers for the State school systems. Its schools for

higher education have as yet come far short of supplying the demand for advanced teachers and for educated ministers and other educated professional and business men.

We cannot make talent, but opening the door for talent to find development and activity adds rich gifts to the Nation's life.

IRRESPONSIBLE INSTITUTIONS.

The Independent, in its Symposium of December 11th upon Gen. Booth's Plan, has an article from Charles D. Kellogg, Superintendent of the Charity Organization Society, in which, referring to a certain irresponsible piece of charity, he says :

We do not believe that it is right for any one to ask for the support of such an individual enterprise, except from those who give it because of personal knowledge and confidence in the manager. When the public is appealed to, such contributions take on the nature of trust funds, the receipts and disbursements of which should be audited and accounted for in the fullest and frankest manner. To encourage such private, uncontrolled and unaccounted for undertakings, is simply to open the door for any number of conscienceless schemers who are quick to impose upon the benevolent public.

The same is true of irresponsible educational institutions. All who receive funds for such charitable purposes are virtually stewards of *trust money* and ought to give an account of the same. All properties thus developed ought to be put into a shape to be held securely and perpetuated, and not left to become the personal possession of the solicitors. Pious zeal and "faith" do not prevent the waste in such a case. "Wisdom would not put cut and hammer-faced stone for the foundation of a mountain school house, and costly glass in the windows," but "faith" has done this, and keeps on doing similar things.

NOTES FROM NEW ENGLAND.

BY DISTRICT SECRETARY C. J. RYDER, BOSTON, MASS.

TWO WAYS OF DOING IT.

"So you have come ! Well ! I don't know but it is just as favorable a time as any. Still, we are in a very pinched condition. We have a debt that we have carried for ten years and have scarcely been able to pay the interest. The parsonage is in a desperate condition, and we are very far from comfortable in it. Secretary Hood was here two months ago, and he stirred the people up and took all that ought to be given to any of our Benevolent Societies. Then, a month ago, Puddefoot was here, and you know he sweeps in everything that can possibly be reached. I sometimes think that he awakens too much interest, and that the churches give too large collections. Our women are all interested in the American Board, and will not feel like doing much for the American Missionary Association

Still, it is the time for our annual collection, and I think no harm can come from an address on the A. M. A. work to-morrow. We are very glad to see you."

This is one way.

"How do you do, dear old friend? I declare, it seems as if I had known you a life-time. I am ever so glad you could come and speak to my church to-morrow. We need stirring up tremendously. Although my people are a large-hearted, generous people, they are so much absorbed with our own interests here, that I fear sometimes they do not appreciate the larger work done through the Benevolent Societies. Secretary Creegan was here a little while ago and took away a splendid collection, but he left a lot of ripe grain to be gathered in the harvest of some other society. Then, dear old Puddefoot came here and rattled the dry bones till he made living men and women out of some of the skeletons. He took away one of the largest checks that ever went from our congregation to any benevolent cause. Secretary Maile presented the work of the College and Education Society in such a way as to rouse the people to a sense of its great importance. We are wonderfully glad to see you and you see are all ready for another ingathering to-morrow. These brethren have left more than they took away in money, and have enlarged the scope of vision of a good many people. They see the importance and the growing needs of these Mission fields, as never before. Put in your best blows to-morrow. Don't be afraid that you will take anything away that ought to remain in the community; that isn't possible. God bless you in the splendid work the A. M. A. is doing!"

Now, brethren, these are two typical ways of meeting the collecting Secretary when he calls.

Which is the better way?

* * * *

WHAT THE YOUNG PEOPLE AND CHILDREN ARE DOING THROUGH THE AMERICAN MISSIONARY ASSOCIATION.

The readers of this department of the AMERICAN MISSIONARY magazine will remember that some time ago the Busy Bees in the First Church in Dover, N. H., contributed money enough to furnish the nucleus of a greatly needed Reference Library at Gregory Institute, Wilmington, N. C. This was the beginning of several such movements on the part of the young people and children. The Y. P. S. C. E. of Dorchester contributed a goodly sum for the establishment of such a library at Grand View, Tenn. A gift toward the work in Alaska comes from the Y. P. S. C. E. at Dedham. A good many Sunday-schools have also contributed both to the general fund and to special objects. In Gorham, Maine, the children were greatly interested in the Stereopticon Exhibition, which was conducted by our faithful missionary, Rev. S. E. Lathrop. Three of them determined to give something substantial to this work. In order to raise money, they held a

Fair, making with their own hands many of the articles that were for sale. This resulted in a considerable amount, which was supplemented by a gift from the Sunday-school to constitute one of these children, Robert Hinkley, a boy eight years of age, a Life Member of the American Missionary Association. Is he not the youngest Life Member of our Association? Cannot we have some letters from our friends giving the ages of children who are Life Members? If any feel disposed to "beat the record" by the payment of thirty dollars, they can confer this honor upon their baby boy or girl. One baby in New England, at least, has contributed to the work among the millions of neglected children, just by being born. The father, a pastor of one of our churches, hands into the treasury each year one dollar for each pound the baby weighs. When this is known, there will be many of our missionaries who will be praying for the health and rapid growth of that baby!

In Melrose, also, the "Golden Rule Mission Band" are helping our great work, and at the same time gaining an intelligent knowledge of this field. At the beginning of the summer one dollar and twenty-five cents was distributed among them, each one taking five cents. This was the seed from which they reaped a harvest of twenty-six dollars. The following are some of the methods by which they secured this remarkable result. One little girl bought flower-seeds and raised flowers which she sold, and made five dollars from her five cents. Another made candy and sold it. A little boy had a peanut stand, and one little fellow earned his money by "going without things." Could not older people follow his example? It suggests Thoreau's epigram, "Your wealth is measured by the number of things you can go without;" or, better yet, Paul's magnificent words, "poor, yet making many rich." This little fellow has hit upon the real principle of success, whether the life is spent in a field of active missionary work, or in "doing without things" for Christ's sake, that His name may be proclaimed, and that His kingdom may come.

CALLS FOR BOOKS.

Calls often come to us from the field for hymn books. Churches or individuals having unused books, enough of the same kind to supply a small congregation, can get them put where they will do the most good by sending them to our rooms prepaid.

If any of our pastors have BARNES' NOTES in complete or incomplete sets, which they may now no longer need, the American Missionary Association can use them most profitably in supplying their young missionaries. Send them to us at the Bible House.

THE FIELD.

1890-1891.

The following list presents the names and post-office addresses of those who are employed in the Churches, Institutions and Schools aided by the American Missionary Association.

THE SOUTH.

Rev. R. C. Hitchcock, Field Superintendent.

Rev. W. E. C. Wright, Field Superintendent.

WASHINGTON, D. C.

THEOLOGICAL DEPARTMENT, HOWARD UNIVERSITY.

Rev. J. E. Rankin, D.D., LL.D., Washington, D. C.

" J. G. Craighead, D.D., " "

" John L. Ewell, Millbury, Mass.

" John G. Butler, D.D., Washington, D. C.

" G. W. Moore, " "

" C. H. Small, " "

WASHINGTON, (LINCOLN MEMORIAL CHURCH),

1701 11th St., N. W.

Pastor and Missionary,

Rev. G. W. Moore, Washington, D. C.

Mrs. G. W. Moore, " "

WASHINGTON, (PLYMOUTH CHURCH).

Minister,

Rev. S. N. Brown, Washington, D. C.

VIRGINIA.

HAMPTON.

Minister,

Rev. H. B. Frissell, Hampton, Va.

NORTH CAROLINA.

WILMINGTON.

Minister,

Rev. Wm. J. Skelton, Bangor, Me.

GREGORY INSTITUTE. (613 Nun Street).

Principal.—Geo. A. Woodard, Weymouth, Mass.

Miss Jennie L. Blowers,	Westfield, N. Y.
" Alice S. Patten,	Topsham, Maine.
" Ida S. Weld,	Heron Lake, Minn.
" Edith Lampman,	Perrysburgh, Ohio.
" Katharine LaGrange,	Saugerties, N. Y.
" Minnie T. Strout,	Salem, Mass.
" Katharine M. Jacobs,	So. Hadley Falls, Mass.
" Leora A. Wiard,	Crossingville, Penn.
" May E. Dickinson,	Oberlin, Ohio.
Mrs. Ellen Lewis,	Columbus, Ohio.

BEAUFORT.

Minister,

Rev. Michael E. Jenkins,	Beaufort, N. C.
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WASHBURN SEMINARY.

<i>Principal.</i> —Miss M. E. Wilcox,	Madison, Ohio.
Miss Hattie May Cobb,	Oberlin, Ohio.
" C. P. Lewis,	St. Paul, Minn.
" A. H. Buxton,	Henshaw, Tenn.
" May Louise Alley,	Dorchester, Mass.

DUDLEY.

Minister and Teacher,

Rev. Jno. W. Freeman,	Newark, N. J.
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RALEIGH.

Minister and General Missionary,

Rev. A. W. Curtis,	Crete, Neb.
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Special Missionary,

Miss A. W. Farrington,	Portland, Me.
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OAKS, CEDAR CLIFF AND MELVILLE.

Minister and Missionary,

Rev. Anthony Peden,	Oaks, N. C.
Miss E. W. Douglass,	Decorah, Iowa.

Teacher at Melville,

Mrs. Carrie E. Jones,	Chapel Hill, N. C.
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McLEANSVILLE AND CHAPEL HILL.

Minister,

Rev. Alfred Connet,	Solsberry, Ind.
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Teachers at McLeansville,

Miss Nettie Connet,	Solsberry, Ind.
Mr. O. Connet,	" "

Teachers at Chapel Hill,

Mr. Fred. S. Hitchcock, Bay St. Louis, Miss.
 Mrs. Fred. S. Hitchcock, " " "

HILLSBORO.

Teachers,

Miss Myrie Connet, Solsberry, Ind.
 " Addie Connet, " "

STRIEBY, SALEM AND HIGH POINT.

Minister,

Rev. Z. Simmons, Strieby, N. C.

Teacher at Strieby,

Mrs. H. R. Walden, Strieby, N. C.

Teacher at Salem,

Mr. Henry R. Walden, Strieby, N. C.

TROY, PEKIN, DRY CREEK AND NALLS.

Minister,

Rev. C. C. Collins, Newark, N. J.

Teachers at Troy,

Miss Bessie Bechan, Fergus, Ont.
 " Florence Watt, London, England.

Teacher at Nalls,

Miss Kate Powell, Dry Creek, N. C.

ALL HEALING.

LINCOLN ACADEMY.

Principal.—Miss Lillian S. Cathcart, Tangarine, Fla.
 Miss Alice E. Peck, Batavia, N. Y.
 " Dora D. French, Amherst, Mass.
 Mrs. Electa D. White, Pittsfield, Mass.
 " Hattie Lee, All Healing, N. C.

BLOWING ROCK.

SKYLAND INSTITUTE.

Teachers,

Miss N. F. Dennis, Salem, Mich.
 " Annette Jackson, Montevideo, Minn.

SALUDA.

SALUDA SEMINARY.

Principal.—Miss E. C. Prudden, Blowing Rock, N. C.
 Mr. Walter P. Rogers, Excelsior, Minn.

Miss Janie Hicks,	Pacolet, S. C.
" Amanda Clark,	Lenoir, N. C.
" Mary Campbell,	Saluda, N. C.
" Quintina Hicks,	Pacolet, S. C.

SOUTH CAROLINA.

CHARLESTON.

Minister,

Rev. Geo. C. Rowe,	Charleston, S. C.
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AVERY INSTITUTE. (57 Bull Street).

<i>Principal.</i> —Morrison A. Holmes,	Lee, Mass.
Miss A. Merriam,	Westboro, Mass.
" Ruth E. Gill,	N. Monroeville, Ohio.
Mr. E. A. Lawrence,	Charleston, S. C.
Miss Grace E. Metcalf,	Elyria, Ohio.
" C. M. Sweet,	Florenceville, Ohio.
" Mary L. Deas,	Charleston, S. C.
Mrs. M. A. Holmes,	Lee, Mass.

GREENWOOD.

BREWER NORMAL SCHOOL.

<i>Principal.</i> —Rev. J. E. B. Jewett,	Pepperell, Mass.
Miss Sarah J. Evans,	Oberlin, Ohio.
Mrs. J. E. B. Jewett,	Pepperell, Mass.
" M. M. Pond,	" "
Miss Laura Clelland,	Oberlin, Ohio.
" C. M. Day,	Spencerport, N. Y.
" Alice A. Holmes,	Lansing, Michigan.
" Carrie E. Ashley,	Oberlin, Ohio.

GEORGIA.

ATLANTA.

Minister,

Rev. C. W. Francis,	Atlanta, Ga.
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ATLANTA UNIVERSITY.

<i>President.</i> —Rev. Horace Bumstead, D.D.,	Atlanta, Ga.
Rev. Cyrus W. Francis, A.M.,	Atlanta, Ga.
" John H. Hincks,	" "
Mr. Clarence C. Tucker,	" "
" Edgar H. Webster,	Boston, Mass.

Mr. Walter D. Smith,	Atlanta, Ga.
“ Elijah H. Holmes,	“ “
“ David R. Lewis,	Greensboro, Ind.
Rev. Myron W. Adams,	Gilsum, N. H.
Mr. F. Ford Babcock,	New Brunswick, N. J.
Mrs. Lucy E. Case,	Atlanta, Ga.
Miss Emma C. Ware,	Norwich, Conn.
“ Mary E. Sands,	Saco, Me.
“ Susan A. Cooley,	Bavaria, Kansas.
“ Ella. W. Moore,	Chicago, Ill.
Mrs. Hattie W. Chase,	West Randolph, Vt.
Miss Olive A. Thompson,	Salisbury Pt., Mass.
“ M. Agnes Tuck,	Brentwood, N. H.
“ Emily H. Abbot,	Wilton, N. H.
“ Mary A. Richardson,	Woburn, Mass.
“ Lydia M. Hardy,	Peabody, Mass.
“ Idella M. Swift,	Boston, Mass.
“ Mary E. Stanley,	Wellington, O.
“ Julia A. Ellis,	Natick, Mass.
“ Hattie E. Clifford,	Monmouth, Me.
“ Sarah E. Harrington,	West Newton, Mass.
“ Belle W. Hume,	New Haven, Conn.
“ Bertha Stowell,	Charlestown, Mass.
“ Elizabeth Plimpton,	Walpole, Mass.

ATLANTA, (FIRST CONGREGATIONAL CHURCH).

Minister,

Rev. S. H. Robinson,	Greenfield, Mass.
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STORRS SCHOOL, (104 Houston St.)

<i>Principal</i> .—Miss Ella E. Roper,	Worcester, Mass.
Miss Ellen W. Conant,	Ravenna, Ohio.
“ M. A. Lyman,	Huntington, Mass.
“ Caroline F. Colburn,	Portland, Me.
“ Fanny L. Seward,	Guilford, Conn.
“ Minnie I. Pinkerton,	Tremont, Pa.
“ Amy P. Rusk,	Janesburg, N. Y.
Mrs. A. S. Webber,	Worcester, Mass.

MACON.

Minister,

Rev. John R. McLéan,	Macon, Ga.
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BALLARD NORMAL SCHOOL. (806 Pine Street).

<i>Principal</i> .—Mrs. L. A. Shaw,	Oswego, N. Y.
Miss Carrie S. Shaw,	“ “

Miss E. B. Scobie,	Peninsula, Ohio.
" Harrie Edna Brooke,	Oberlin, Ohio.
" Mary E. Woodruff,	Oberlin, Ohio.
" Mary E. Van Deusen,	Ashby Falls, Mass.
" Myrtie Harlow,	Bangor, Me.
" J. F. Maynard,	Keene, N. H.
" S. F. Clark,	Medina, Ohio.
" Luella M. Follansbee,	Oberlin, Ohio.
" H. T. Ford,	New York, N. Y.
Mrs. Mary A. Bishop,	Keene, H. H.
Mr. John W. Hunter, Jr.,	Stormstown, Penn.

SAVANNAH.

Minister,

*Rev. L. B. Maxwell, Savannah, Ga.

BEACH INSTITUTE. (30 Harris Street).

<i>Principal.</i> —Miss Ida M. Wood,	Marshfield, Wis.
Miss Jennie Merriman,	Painesville, Ohio.
" H. J. Brown,	So. Sudbury, Mass.
" R. E. Stinson,	Woolwich, Me.
" Hannah N. Johnson,	Upton, Mass.
" Rosa E. Low,	Framingham, Mass.
" Martha B. Whelpley,	Painesville, Ohio.
" Etta M. Eaton,	Middletown, Conn.
" M. L. Jackson,	Savannah, Ga.
" Julia C. Andrews,	Milltown, N. B.

THOMASVILLE.

NORMAL AND INDUSTRIAL SCHOOL.

<i>Principal.</i> —Miss A. A. Holmes,	Lee, Mass.
Miss C. M. Dox,	Kalamazoo, Mich.
" H. I. Martin,	Toledo, Ohio.
" R. W. Hulsizer,	Sydney, N. J.
" Ada J. Coleman,	Cannonsburg, Pa.
" Clara Dole,	Oberlin, Ohio.
Mrs. S. R. McLaren,	Pawtucket, R. I.

McINTOSH.

Minister,

Rev. F. R. Sims, McIntosh, Ga

DORCHESTER ACADEMY.

Principal.—H. W. Marsh, Easton, Pa.

*This church has assumed self-support.

Miss Lizzie H. Kuhl,	Lawrenceville, Pa.
" J. Thompson,	Chicago, Ill.
" Ella C. Abbott,	Winchester, Mass.
Mrs. S. A. Stanton,	————, England.
" H. W. Marsh,	Easton, Pa.

CYPRESS SLASH.

Minister and Teachers,

Rev. J. A. Jones,	Talladega, Ala.
Mrs. J. A. Jones,	" "

MILLER'S STATION.

Minister,

Rev. Wilson Callen,	Savannah, Ga.
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ATHENS.

Minister and Teacher,

Rev. George V. Clark,	Atlanta, Ga.
Mr. Lewis S. Clark,	Athens, Ga.

MARSHALLVILLE.

Teachers,

Mrs. A. W. Richardson,	Marshallville, Ga.
Mr. Edward Richardson,	" "

WOODVILLE.

Minister and Teacher,

Rev. J. H. H. Sengstacke,	Savannah, Ga.
Mr. J. Loyd,	" "

MARIETTA AND WALKER'S CROSSING.

Minister and Teacher,

Rev. Joseph H. Miller,	Marietta, Ga.
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CUTHBERT.

Teachers,

Mr. F. H. Henderson,	Cuthbert, Ga.
Mrs. F. H. Henderson,	" "

ALBANY.

Teacher,

Mr. W. C. Greene,	Albany, Ga.
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BAINBRIDGE.

Teacher,

Mr. A. W. Hall,	Bainbridge, Ga.
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RUTLAND, ANDERSONVILLE AND BYRON.

Minister,

Rev. Charles F. Sargent,	Macon, Ga.
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RUTLAND.

Minister and Teacher,

Rev. James Walker,	Cypress Slash, Ga.
Mrs. James Walker,	“ “ “

MILFORD.

Minister,

FLORIDA.

FAIRBANKS.

Teachers,

Miss H. C. Bullard,	Federal Point, Fla.
“ Hattie E. Leach,	Norwich, Conn.

ORANGE PARK.

Minister.

Rev. W. A. Benedict,	Newton Centre, Mass.
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ALABAMA.

Minister,

Rev. G. W. Andrews, D.D.,	Talladega, Ala.
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President.—Rev. H. S. DeForest, D.D., Talladega, Ala.

Rev. G. W. Andrews, D.D.,	“ “
“ A. T. Burnell,	Eureka, Kansas.
Mr. H. F. Ellinwood,	Williamstown, Mass.
“ George Williamson,	Emma, N. C.
“ E. A. Bishop,	Talladega, Ala.
“ E. C. Silsby,	“ “
Miss May L. Phillips,	Cannonsburg, Pa.
“ E. J. Peck,	Bristol, Conn.
“ J. A. Ainsworth,	Newton Highlands, Mass.
“ Carrie E. Wheeler,	Union City, Pa.
“ Carrie E. Parkhurst,	Manchester, N. H.
“ Carrie B. Chamberlain,	Allegheny City, Pa.
“ Jessie O. Hart,	W. Cornwall, Conn.
“ Sara J. Elder,	Melrose, Mass.
“ Susie Sands,	Grinnell, Iowa.
Mrs. A. T. Burnell,	Eureka, Kansas.
Miss Alice F. Topping,	Olivet, Mich.
“ Addie Chalfant,	Lebanon, S. D.

Mrs. H. S. DeForest,	Talladega, Ala.
" G. W. Andrews,	" "
†Mr. John Orr,	" "

MOBILE.

Minister,

Rev. F. G. Ragland,	Mobile, Ala.
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EMERSON INSTITUTE.

<i>Principal.</i> —Charles M. Stevens,	Clearwater, Minn.
Miss Katharine S. Dalton,	Fremont, Ohio.
" Stella Pollard,	Hoboken, N. J.
" Annie L. Battis,	White Plains, N. Y.
Mrs. Martha G. Parsons,	Oakland, Cal.
Miss Emma M. Fletcher,	Manchester, N. H.
" S. Josephine Scott,	Hamilton, Ohio.
" Anna Birchard,	Bellevue, Mich.
" Isadore Caughey,	North Kingsville, Ohio.

MONTGOMERY.

Minister,

Rev. J. S. Jackson,	Montgomery, Ala.
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ALCO.

Minister,

Rev. ———

ATHENS,

Minister,

Rev. S. H. Williams,	Athens, Ala.
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TRINITY SCHOOL.

<i>Principal.</i> —Miss M. F. Wells,	Ann Arbor, Mich.
Miss Kate E. Sherwood,	St. Joseph, Mich.
" Sadie Snedeker,	Oberlin, Ohio.
" A. M. Whitsey,	Dover, Ohio.
" Lulu Sarah Downs,	Parker, Minn.
" Mary E. Perkins,	Norwich, Conn.

MARION.

Minister,

Rev. W. I. Larkin,	Devonshire, England.
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NORMAL SCHOOL.

<i>Principal.</i> —Mr. Payson E. Little,	Columbia, Conn.
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†Detailed to superintend construction of buildings.

Miss E. F. King,	Oak Park, Ill.
" Mary Hoyt,	" "
" B. R. Parmenter,	Rockford, Iowa.
" Metta E. Snedeker,	Oberlin, Ohio.
Mrs. Payson E. Little,	Columbia, Conn.
Miss Louise Holman,	Lincoln, Neb.

SELMA.

Minister,

Rev. E. J. Penney,	Selma, Ala.
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BURRELL SCHOOL.

<i>Principal.</i> —Amos W. Farnham,	Hannibal, N. Y.
Miss Alice E. Jewell,	Olivet, Mich.
" C. H. Loomis,	Denver, Col.
Mr. James A. Brier,	Selma, Ala.
Miss M. W. Smith,	" "
" M. A. Dillard,	" "
" Julia A. Goodwin,	Mason, N. H.
Mrs. C. A. Fitch,	Hannibal, N. J.

Special Missionary,

Miss M. K. Lunt,	New Gloucester, Me.
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KYMULGA.

Minister,

Mr. A. Simmons,	Talladega, Ala.
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LAWSONVILLE AND COVE.

Minister,

Rev. E. E. Sims,	Talladega, Ala.
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JENIFER AND IRONATON.

Minister,

Rev. J. B. Grant,	Talladega, Ala.
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SHELBY IRON WORKS.

Minister,

Rev. J. R. Sims,	Talladega, Ala.
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CHILDERSBURG.

Minister,

Rev. W. P. Hamilton,	Talladega, Ala.
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ANNISTON.

Minister,

Rev. James Brown,	Alco, Ala.
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Teachers,

Miss Mary E. McLane, New Haven, Conn.
 " Sarah A. Dole, Oberlin, O.

FORT PAYNE.

Minister and Teacher,

Mr. A. L. DeMond, Fort Payne, Ala.

BIRMINGHAM.

Minister,

Rev. Spencer Snell, Birmingham, Ala.

Missionary,

Miss S. S. Evans, Fryeburg, Maine.

NEW DECATUR.

PLYMOUTH CHURCH.

Minister,

Rev. F. E. Jenkins, South Coventry, Conn.

NAT.

Minister and Teacher,

Rev. M. E. Sloan, Dundas, Minn.
 Miss Emma G. Sloan, " "

FLORENCE.

Minister and Teacher,

Rev. Thos. J. Austin, Jackson, Tenn.
 Miss Louise Harris, Nashville, Tenn.

COTTON VALLEY.

Teachers,

Miss Lilla V. Davis, Boston, Mass.
 " Marion Martin, Oberlin, O.

SOCIETY HILL.

Teacher,

Mrs. J. C. Tyson, Society Hill, Ala.

FRANKFORT, (P. O. ROCK CREEK).

Teacher,

Miss A. W. Barnes, Evans Mills, N. Y.

Miss Annie C. Hawley, Tuskegee, Ala.

TENNESSEE.

NASHVILLE.

Minister,

Rev. Henry S. Bennett, D.D., Nashville, Tenn.

FISK UNIVERSITY.

President.—Rev. E. M. Cravath, D.D., Nashville, Tenn.

Rev. A. K. Spence, A.M.,	" "
" H. S. Bennett, D.D.,	" "
" F. A. Chase, A.M.,	" "
" Eugene Harris,	" "
Prof. H. C. Morgan, A.M.,	" "
" H. H. Wright, A.M.,	Oberlin, O.
" E. C. Stickel,	" "
Mr. E. E. McKibban,	Macon, Ga.
" M. H. Stevens,	Nashville, Tenn.
Miss A. T. Ballantine,	Oberlin, O.
" Emma R. Caughey,	N. Kingsville, O.
" Emma Wolcott,	Clay, Iowa.
" Mary F. Penfield,	Rockford, Ill.
" A. Louise Harwood,	Buffalo, N. Y.
" Katharine Davis,	Newton Centre, Mass.
" Ida M. Tindale,	Pontiac, Ill.
" Helen D. Barton,	Terre Haute, Ind.
Mrs. L. R. Greene,	North Amherst, Mass.
Miss J. A. Robinson,	Oberlin, O.
" L. A. Parmelee,	Toledo, Ohio.
" M. A. Kinney,	Whitewater, Wis.
" Frances Yeomans,	Danville, Ill.
Mrs. W. D. McFarland,	Winsted, Conn.
Miss S. M. Wells,	Middletown, N. Y.
" Fannie Andrews,	Calais, Me.

NASHVILLE (HOWARD CHURCH).

Rev. Eugene Harris, Nashville, Tenn.

NASHVILLE (THIRD CHURCH).

Rev. H. H. Proctor, Nashville, Tenn.

GOODLETTSVILLE.

Minister,

Rev. J. D. Miller, Nashville, Tenn.

SPRINGFIELD.

Teachers,

Miss Ellen E. Campbell,	Springfield, Tenn.
" Maria A. Armstrong,	" "

MEMPHIS.

Minister,

*Rev. B. A. Imes,	Oberlin, Ohio.
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LEMOYNE INSTITUTE. (294 Orleans St.)

<i>Principal.</i> —Andrew J. Steele,	Whitewater, Wis.
Miss E. A. Barnes,	Tallmadge, Ohio.
" Emma C. Williams,	Glenwood, Iowa.
" Susie Walker,	South Weymouth, Mass.
" C. S. Goldsmith,	Chester, N. H.
" Emma Goldsmith,	" "
" Mattie A. Henderson,	Memphis, Tenn.
" Zulee Felton,	" "
" Frances M. Carrier,	Beloit, Wis.
" Rebecca Green,	Silver Creek, N. J.
" Mattie Nicholson,	Memphis, Tenn.
" Jennie E. Herrington,	" "
Mr. Thomas P. Rawlings,	" "
Mrs. M. L. Jenkins,	Marion, Kansas.
Mr. Edward I. Lewis,	Memphis, Tenn.
Miss Hattie E. Kline,	North Amherst, Ohio.

JONESBORO.

*Minister,**Teachers,*

Miss Annie R. Miner,	Lyme, Conn.
" Lilla Belle Moore,	Rockville, Ind.
" F. Mills,	Terre Haute, Ind.

KNOXVILLE.

Minister,

Rev. Eugene A. Johnson,	Knoxville, Tenn.
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CHATTANOOGA.

Minister,

Rev. Jos. E. Smith,	Chattanooga, Tenn.
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*This church has assumed self-support.

TENNESSEE MOUNTAIN WORK.

General Missionary,

Rev. G. Stanley Pope, Harriman, Tenn.

GRAND VIEW.

Minister and Instructor in Biblical Department.

Rev. Charles H. Abbott, Geneva, Ill.

Teachers,

Principal.—R. E. Dickson, Poquonock, Conn.
Miss Mabel Atkins, South Amherst, Mass.
“ Mabel A. Buttrick, Milford, N. H.
“ Martha H. N. Gorbold, Venice, Ohio.
Mrs. C. H. Abbott, Geneva, Ill.
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Minister,

Mr. H. L. Ballou, Amherst, Mass.

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General Minister,

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POMONA.

Minister and Teacher,

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Mrs. Alice Graves, Pomona, Tenn.

CROSSVILLE.

Minister,

Rev. F. M. Cooley, Crossville, Tenn.

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Mrs. W. F. Cameron, “ “

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Teacher at Mt. Verde,

Miss Sarah E. Ober, Beverly, Mass.

Teacher at Athens,

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Teacher at Deer Lodge,

Miss Jessie Phelps, Deer Lodge, Tenn.

GLEN MARY, HELENWOOD, ROBBINS AND RUGBY.

Minister,

Rev. G. H. Marsh, North Fairfield, Ohio.

BON AIR.

Minister,

Rev. Edward N. Goff, Glen Mary, Tenn.

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Teacher,

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HARRIMAN.

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FENTRESS COUNTY.

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Rev. T. A. Kitchen, Deer Lodge, Tenn.

SHERWOOD.

Minister.

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Teachers,

Mr. Geo. O. Hannum, Sherwood, Tenn.

Mrs. Clara Morse Perkins, " "

Mrs. Geo. O. Hannum, " "

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Teachers at Jellico,

Mr. E. Frank Dizney, Jellico, Tenn.

Miss F. K. Bement, Bement, Ohio.

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" Lucy Bement, Bement, Ohio.

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Teacher at Big Creek Gap,

Miss Flora Cone, Masonville, N. Y.

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General Missionary,

Rev. L. E. Tupper, Post Mills, Vt.

WILLIAMSBURG.

Minister and Missionary,

Rev. L. E. Tupper, Post Mills, Vt.

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Mrs. H. E. Sargent, " "

Miss Mary A. Bye, Lake City, Minn.

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" Maria M. Lickorish, North Ridgeville, Ohio.

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CLOVER BOTTOM, GRAY HAWK AND COMBS.

Minister,

Rev. Mason Jones, Berea, Ky.

KANSAS.

TOPEKA.

Minister,

Rev. B. F. Foster, Topeka, Kan.

LAWRENCE.

Minister,

Rev. Andrew E. Jackson, Lawrence, Kan.

ARKANSAS.

LITTLE ROCK.

Minister and Teacher,

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Minister and Teacher,

MISSISSIPPI.

TOUGALOO.

Minister,

Rev. Frank G. Woodworth, Wolcott, Conn.

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President.—Rev. Frank G. Woodworth, Wolcott, Conn.

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" William D. Hitchcock, Jackson, Mich.

" H. P. Kennedy, " "

" J. C. Klein, Stockbridge, Mich.

" H. W. Bishop, Agricultural Coll., Md.

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" Winona Dickerman, South Norwalk, Conn.

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Miss Alice A. Patch, Galesburg, Ill.

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GREENVILLE.

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NEW RUHAMAH, PLEASANT RIDGE AND SALEM.

Minister and Teacher,

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" Mary J. Oertel,

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" Ella M. Packard,

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Clinton, N. J.

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Rev. Watson Jones,

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NEW ORLEANS, (SPAIN ST. CHURCH).

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Rev. _____

NEW ORLEANS, (MORRIS BROWN CHURCH).

Minister,

Rev. I. H. Hall, New Orleans, La.

NEW IBERIA.

Minister,

Rev. C. H. Claiborne, New Orleans, La.

FAUSSE POINT AND BELLE PLACE.

Minister,

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HAMMOND, ROSELAND AND GARDEN CITY.

Minister,

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TEXAS.

AUSTIN.

Minister,

Rev. Wm. M. Brown, Blue Rapids, Kan.

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<i>President.</i> —Rev. Wm. M. Brown,	Blue Rapids, Kan.
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Miss Fanny Webster,	Cheboygan, Mich.
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CORPUS CHRISTI.

Minister,

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HELENA AND GOLIAD.

Minister,

Rev. Mitchell Thompson, Helena, Tex.

Teacher at Goliad,

Mrs. J. R. S. Hallowell, Goliad, Tex.

PARIS.

Minister,

Rev. J. D. Pettigrew, Paris, Tex.

DODD AND BOIS D'ARC.

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Rev. Mark Carlisle, Talladega, Ala.

DALLAS.

Minister and Teachers,

Rev. R. J. Holloway, Dallas, Tex.

Mrs. R. J. Holloway, " "

INDIAN MISSIONS.

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NORMAL TRAINING SCHOOL.

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Treasurer,

Mr. Joseph H. Steer, Santee Agency, Nebraska.

Teachers,

Mr. J. A. Chadbourne, Santee Agency, Nebraska.

" F. B. Riggs, " " "

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" Mary B. Benedict, North Walton, N. Y.

" Henrietta B. Williams, Paddy's Run, Ohio.

" Addie A. Rideout, Hudson, Ohio.

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Miss Anna R. Dawson, Santee Agency, Nebraska.

" Eunice Kitto, Fort Berthold, N. Dak.

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(Dakota Home),

Miss Harriet A. Brown, Rocky Point, N. Y.

(Birds' Nest),

Miss S. Lizzie Voorhees, (Boys' Cottage),	Rocky Hill, N. J.
Miss E. Jean Kennedy, (Perkins Hall),	Montrose, Iowa.
Mrs. E. E. Scotford, (Whitney Hall),	Santee Agency, Nebraska.
Miss Nettie Calhoun, (Dining Hall),	Kenton, Ohio.

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" J. H. Steer,	" " "
" A. H. Stone,	" " "
Miss W. Williamson (Clerk),	" " "

Industrial Department,

Joseph H. Steer,	Blacksmithing, Santee Agency, Nebraska.
A. H. Stone,	Farming, " " "
Edgar H. Scotford,	Carpentry, " " "
Iver P. Wold,	Shoemaking, " " "
Charles R. Lawson,	Supt. Printing Office. " "

BAZILLE CREEK.

Native Pastors and Helpers,

Rev. Benjamin Zimmerman,	Santee Agency, Nebraska.
Mr. Solomon Jones,	" " "

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Rev. J. E. Smith,	De Smet, Dakota.
Mrs. J. E. Smith,	" " "

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Rev. T. L. Riggs, *General Missionary.*

CENTRAL STATION, OAHÉ, SOUTH DAKOTA.

Rev. T. L. Riggs,	Oahe, South Dakota.
Mrs. T. L. Riggs,	" "

Minister,

Rev. Eli Spotted Bear,	Oahe, South Dakota.
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<i>Principal.</i> —Elias Jacobsen,	Oahe, South Dakota.
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" D. B. Dodge,	Brooklyn, N. Y.
" E. L. Collins,	Oahe, South Dakota.

" E. Bechan,	Fergus, Ontario.
" Emily Reed,	Oahe, South Dakota.
" L. A. Pingree,	Denmark, Me.

BAD RIVER.

Rev. James Garvie,	Santee Agency, Nebraska.
Mrs. James Garvie,	" " "

*FORT PIERRE BOTTOM.

Mr. Wm. Lee,	Cheyenne River Agency.
Mrs. Wm. Lee,	" " "

†CHEYENNE RIVER NO. 1.

Mr. James Brown,	Santee Agency, Nebraska.
Mrs. James Brown,	" " "

CHEYENNE RIVER NO. 3.

Miss Katie Howard,	Cheyenne River Agency.
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‡CHEYENNE RIVER NO. 4.

Rev. Edwin Phelps,	Sisseton Agency, S. Dakota.
Mrs. Edwin Phelps,	" " "

CHEYENNE RIVER, NO. 5 (Sankey Station).

Mr. Clarence Ward,	Cheyenne River Agency.
Mrs. Clarence Ward,	" " "

CHEYENNE RIVER NO. 7.

Mr. Joseph Bird,	Sisseton Agency, S. Dakota.
Mrs. Joseph Bird,	" " "

MOREAU RIVER.

Mr. John Bluecloud,	Brown Earth, South Dakota.
Mrs. John Bluecloud,	" " "

STANDING ROCK AGENCY.

CENTRAL STATION.

Rev. George W. Reed,	Springfield, Mass.
Mrs. George W. Reed,	" "
Miss C. E. Pingree, M.D.,	Denmark, Me.
Garfield Driver,	Cheyenne River Agency, S. D.

GRAND RIVER NO. 1

Miss Mary C. Collins,	Keokuk, Iowa.
Mr. Albert Frazier,	Santee Agency, Nebraska.
Mrs. Albert Frazier,	" " "

*Supported by the Indians themselves.

†Supported by Native Missionary Society.

‡Supported by the Society for Propagating the Gospel, Boston, Mass.

GRAND RIVER NO. 2.

Mr. Elias Gilbert,	Sisseton Agency, S. Dakota.
Mrs. Elias Gilbert,	" " "

CANNON BALL RIVER.

Mr. James Oyemaza,	Santee Agency, Nebraska.
Mrs. Martha Oyemaza,	" " "

MISSOURI RIVER.

Mr. Owen Lovejoy,	Flandreau, South Dakota.
Mrs. Owen Lovejoy,	" " "

ROSEBUD RESERVATION, SOUTH DAKOTA.

ROSEBUD AGENCY.

Rev. James F. Cross,	Rosebud Agency, S. Dakota.
Mrs. James F. Cross,	" " "

BURRELL STATION, (Keya Paha).

Mr. Francis Frazier,	Santee Agency, Nebraska.
Mrs. Francis Frazier,	" " "

PARK STREET CHURCH STATION, (White River).

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Mrs. Adam Stafford,	" " "

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Superintendent.

Rev. C. L. Hall,	Fort Berthold, North Dakota.
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" Lillian Smith,	St. Paul, Minn.
" Roanna F. Challis,	Freeborn, Minn.
" Bertha Gross,	Yankton, S. Dakota.
Mrs. C. L. Hall,	Fort Berthold, North Dakota.
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Mr. George K. Bassett,	Fort Berthold, North Dakota.
Mrs. Miriam W. Bassett,	" "

MOODY STATION NO 2, (Elbow Woods).

Mr. George K. Bassett,	Fort Berthold, North Dakota.
Mrs. Miriam W. Bassett,	" "

REE SETTLEMENT.

Rev. C. L. Hall,	Fort Berthold, North Dakota.
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FORT STEVENSON.

Rev. C. L. Hall,

Fort Berthold, North Dakota.

WASHINGTON.

S'KOKOMISH AGENCY.

Missionary,

Rev. Myron Eells,

S'kokomish, W. T.

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" W. T. Lopp,

Valley City, Ind.

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Teachers,

Miss J. R. Beaton,

Fresno, Cal.

Gin Foo King,

" "

LOS ANGELES.

Teachers,

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Los Angeles, Cal.

Miss Jennie M. Sheldon,

" "

MARYSVILLE.

Teacher,

Miss Mattie A. Flint,

Marysville, Cal.

OAKLAND.

Teachers,

Miss Lillian F. Lamont,

San Francisco, Cal.

Yong Jin,

Oakland, Cal.

OROVILLE.

Teachers,

Miss Belle C. Keifer,

Oroville, Cal.

Chung Moi,

" "

PETALUMA.

Teachers,

Mrs. M. A. Colby,

Petaluma, Cal.

Wong Quong,

" "

RIVERSIDE.

Teacher,

Miss F. M. Purdy, Riverside, Cal.

SACRAMENTO.

Teachers,

Mrs. S. E. Carrington, Sacramento, Cal.
Lem Chung, " "

SAN DIEGO.

Teachers,

Miss M. M. Elliott, San Diego, Cal.
Chin Toy, " "

SAN FRANCISCO, (CENTRAL).

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Mrs. M. A. Greene, " " "
" H. M. Lamont, " " "
Miss Violet W. Lamont, " " "
Mrs. A. T. Ruthrauff, " " "
Jee Gam, " " "

SAN FRANCISCO, (BARNES).

Teachers,

Miss Rosa Lamont, San Francisco Cal
Wong Chung, " " "

SAN FRANCISCO, (WEST).

Teachers,

Miss F. N. Worley, San Francisco, Cal
Chin Gang, " " "

SANTA BARBARA.

Teacher,

Mrs. E. W. Shattuck, Santa Barbara, Cal

SANTA CRUZ.

Teachers,

Mrs. Kate Thompson, Santa Cruz, Cal.
Pong Fang, " "

STOCKTON.

Teachers,

Mrs. M. H. Langdon, Stockton, Cal.
Lee Sing, " "

VENTURA.

Teacher,

Miss Etta M. Peck, Ventura, Cal.

THE SOUTH.

SCHOOL AND CHURCH ITEMS.

The Ballard School at Macon, Ga, is in high prosperity.

Straight University under its new President, Oscar Atwood, is moving forward most hopefully.

A council of five neighboring churches at McLeansville, N. C., Dec., 31, 1890, ordained Brother C. C. Collins to the gospel ministry. Rev. A. W. Curtis of Raleigh was Moderator, and Rev. A. Connet of McLeansville, Scribe.

A gracious religious interest is reported from Fisk University, Nashville, Tenn., and many hopeful conversions have gladdened the hearts of our teachers there. The pastor of the Howard Church at Nashville, Tenn., writes us of twenty-one conversions during Mr. Wharton's stay with him. Six conversions are also reported at Thomasville, Ga.

From Knoxville, Tenn., comes this word: The labors of Mr. and Mrs. Wharton were greatly blessed of the Lord, the hearts of Christians were revived and twenty-six souls were brought to the knowledge of Christ. We are very hopeful of many of the most promising and influential young people. Our Sabbath-school has just been reorganized and a number of the converts have been put into active service. We expect good results to follow the work of the evangelists for a long time to come.

From Memphis, Tenn: Our attendance for last November ran up to the goodly number 508. The present month will show an advance on this number, and for January we expect to reach the 550 stage. The increase must be confined chiefly to the night school, which is flourishing.

At the recent Tenth Anniversary of the Lincoln Memorial Church in Washington, the following facts were stated:

The church was organized January 10, 1881, with eleven members, and its present enrollment is 235. It has sustained a sewing-school, in which over 400 girls have been taught. It held night schools until night schools were opened in the public schools, and it now sustains a kindergarten. It has sustained various branches of missionary, temperance and charitable work. It has a flourishing Sunday-school and senior and junior Societies of Christian Endeavor.

A Sunday-school superintendent in the South needs a Bible Dictionary for the use of himself and his school. Who will send a good second-hand one for him? We will forward it.

TOUGALOO UNIVERSITY, MISS.

The University of Tougaloo is most beautifully located on a plantation of five hundred acres among great oak trees festooned with Spanish moss. We have been having delightful weather for the past month, corresponding somewhat to our Northern October weather.

It is truly pitiful to think how most of our pupils have lived before coming here. One girl had never seen a flight of stairs before and stood helplessly at the bottom, not knowing how to climb them : and finally attempted to go up on her hands and knees as she had climbed a ladder. But whatever they have been accustomed to before, they can never live the same again after having been here.

The one-roomed cabin is said to be the curse of the Negro, but the white man built it for him and it remains for him to give him a desire for something better. The Negro is essentially religious but he fails to connect religion and morals. When you call upon one of the old aunties, she talks about getting religion and what a glorious thing it is, and describes visions of heaven and hell to you in the most vivid language : but that doesn't prevent her drinking whiskey or telling lies. I have no doubt, however, that some of the most egregious sins of these old slaves are less in the eyes of God than many of our smaller ones.

The students here carry on two literary societies and four religious organizations, besides several little missionary societies ; the King's Daughters, the King's Sons, Young Men's Christian Association, and a society called the Covenanters. The latter, however, have no meeting outside of the regular Wednesday evening prayer-meeting, to which they come prepared to take a part. This makes our Wednesday evening meetings very interesting. It might not be a bad plan to have a body of Covenanters in some of our Northern churches.

The students work hard here. There are only a very few who have money enough to pay their expenses. They begin school at seven in the morning and finish at half past three. They work from that time until supper and have study hours in the evening in the school-room, so that they have absolutely no time for recreation, and Saturdays they work all day. Many of them teach all summer after having been in school all the year. It is really wonderful the way many of them do and it is a great pleasure to teach them.

Within the last two months we have commenced work among the churches within four or five miles of here. Many of our older students make excellent helpers and are so glad to go and teach in the Sunday-schools and help their ignorant brethren in any way they can. I have never heard one of our students express a desire to leave the South for anything more than to complete his education. The most of them are planning to work among their own people, teaching and carrying on trades in a way that will be an example to the rest.

Pres. Woodworth has a class composed of the pastors of the neighboring churches, who meet him twice a week. Most of them can scarcely read a chapter intelligently. Pres. Woodworth has taken up the Gospel of Mark with them and is explaining it to them and showing them how to preach from it, and they seem very appreciative, and say it is strange how long they have misunderstood things.

Considering the various opportunities for work in the school and surrounding country, one could not ask for a more satisfactory field than Tougaloo.

CONGREGATIONAL CHURCHES IN CHARLESTON, S. C.

BY SUPERINTENDENT R. C. HITCHCOCK.

Of much interest to me is the "Circular Church" in Charleston. As early as 1690 a wooden building was erected on the site now occupied by the Circular church, the street being named "Meeting Street" and the building known as the "White Meeting." Its members were Scotch Independents and Presbyterians, with a considerable element of Huguenots from France. For one hundred fourteen years this house was used as a place of worship, for the first forty of which the two bodies maintained a union, after that two churches were formed, the Independents or Congregationalists retaining the house. In 1731 the Presbyterians erected a wooden building on the east side of the same street, many of the Scotch going with this body. During the Revolutionary war, while the city was held by the British, the church was used as a storehouse and its interior shared the fate of the Boston "Old South." Its congregation was composed of both white and colored members, but only "freemen" could vote in meeting.

The Civil War with its results, effected a separation of the white and colored members, the white people rebuilding their lecture-room, the colored worshipping in various places until 1867, when a letter was sent the old church by a number of the former members, requesting an honorable dismissal. This was granted and one hundred eight colored people presented themselves for membership in a church contemplating organization, as a Congregational church, to be called

PLYMOUTH CHURCH.

This organization was consummated April 14, 1867, under the auspices of the American Missionary Association. And in 1872 a suitable edifice was erected on Pitt Street at a cost of \$5,000. The present pastor, Rev. Geo. C. Rowe, is much beloved by his people.

A tasteful parsonage is being erected on the church lot. It was greatly needed. Plymouth Church is reaching out in schools and missions among the colored people with earnest efficiency.

BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

OUR HOSPITAL AT FORT YATES, N. D.

BY THE PHYSICIAN IN CHARGE, CYNTHIA E. PINGREE, M.D.

I am sure that all will be glad to hear a word about the hospital for Indians, especially as there is nothing but good news to tell.

This hospital has now been built about two years. It will seem very small when I tell you that it has but two wards, containing three cots each, a bath-room, dispensary, reception room, doctor's and nurse's room and dining room; and yet when the patient comes to us, he feels that we have not only every convenience, but a great many luxuries, and from this little *Woasui Tipi* or House of Healing, goes out many a ray to gladden the hearts of those whom we to-day are trying to bring from darkness into light.

But little has been done for these people when ill, except conjuring, which is synonymous with torturing, but these "medicine men" are losing their hold upon the faith of those who at one time, and that not long past, trusted them fully, and the more intelligent ones gladly avail themselves of treatment. And no class of people needs it more, the filthy manner in which they live causing much sickness. It has been a great surprise to me as well as to them, to see how much simple cleanliness will do in very many of these cases. The old rule, "remove the cause, the disease is removed," holds true in these cases. It is encouraging to see how soon some of these come to see the great importance of this.

I have in mind now a bright little boy nine years old, who was brought to me wrapped in filthy old rags, unable to take one step on account of terrible sores, which had received no attention whatever. The mother's heart was very sad as she told me this was the only boy she had, five having died. All the while I was attending to the little fellow the mother carefully watched. She was given all that was necessary to use for two weeks and when they returned, at the end of that time, it was very evident that the boy had received good care. The mother cared for him almost entirely after this, and in two months he came *running* across the prairie, his braided hair just flying, asking for a piece of bread. While the child was not cured, he had been made comfortable, the parents' hearts had been lightened of a great sorrow, and they had learned more than one lesson in thus caring for their child.

This is only one of many cases. Until they feel their illness is well-nigh fatal they prefer the tent to the hospital, and even then a great many wish to die out of doors. So that often the family come with the ill one and camp just outside the yard. The hospital wards bring comfort to two classes principally; the more civilized Indian, who realizes the great benefit

derived from good nursing, and those friendless ones who are brought because they are too much trouble elsewhere. Both of these classes are very grateful for all they receive. The dispensary is open all the time and a great many are provided with medicine. I think the friends of this Hospital may be of good cheer.

WOMAN'S STATE ORGANIZATIONS.

CO-OPERATING WITH THE AMERICAN MISSIONARY ASSOCIATION.

MAINE.

WOMAN'S AID TO A. M. A.

Chairman of Committee—Mrs. C. A. Woodbury,
Woodfords, Me.

NEW HAMPSHIRE.

FEMALE CENT INSTITUTION AND HOME MISSIONARY UNION.

President—Mrs. Joseph B. Walker, Concord.
Secretary—Mrs. John T. Perry, Exeter.
Treasurer—Miss Annie A. McFarland, Concord.

VERMONT.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. A. B. Swift, 167 King St., Burlington.
Secretary—Mrs. M. K. Paine, Windsor.
Treasurer—Mrs. Wm. P. Fairbanks, St. Johnsbury.

MASS. AND R. I.

*WOMAN'S HOME MISSIONARY ASSOCIATION.

President—Mrs. Alice Freeman Palmer, Cambridge, Mass.
Secretary—Miss Nathalie Lord, 82 Congregational House, Boston.
Treasurer—Miss Sarah K. Burgess, 32 Congregational House, Boston.

CONNECTICUT.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Jacob A. Biddle, 35 West Street, South Norwalk.
Secretary—Miss Ellen R. Camp, New Britain.
Treasurer—Mrs. W. W. Jacobs, 19 Spring St., Hartford.

NEW YORK.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Wm. Kincaid, 483 Greene Ave., Brooklyn.
Secretary—Mrs. Wm. Spalding, 6 Salmon Block, Syracuse.
Treasurer—Mrs. L. H. Cobb, 59 Bible House, New York City.

PENNSYLVANIA.

WOMAN'S MISSIONARY UNION.

President—Mrs. W. H. Osterhaut, Ridgway.
Secretary—Mrs. C. F. Yennce, Ridgway.
Treasurer—Mrs. T. W. Jones, 218 So. 37th St., Philadelphia.

OHIO.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. J. G. W. Cowles, 417 Sibley St., Cleveland.
Secretary—Mrs. Flora K. Regal, Oberlin.
Treasurer—Mrs. F. L. Fairchild, Box 932, Mt. Vernon, Ohio.

INDIANA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. W. A. Bell, Indianapolis.
Secretary—Mrs. W. E. Mossman, Fort Wayne.
Treasurer—Mrs. D. T. Brown, Michigan City.

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WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Isaac Clafin, Lombard.
Secretary—Mrs. C. E. Taintor, 151 Washington St., Chicago.
Treasurer—Mrs. C. E. Maltby, Champaign.

IOWA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. T. O. Douglass, Grinnell.
Secretary—Miss Ella E. Marsh, Box 232, Grinnell.
Treasurer—Mrs. M. J. Nicholson, 1513 Main St., Dubuque.

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WOMAN'S HOME MISSIONARY UNION.

President—Mrs. George M. Lane, 47 Miami Ave., Detroit.
Secretary—Mrs. Leroy Warren, Olivet.
Treasurer—Mrs. E. F. Grabill, Greenville.

WISCONSIN.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. H. A. Miner, Madison.
Secretary—Mrs. A. A. Jackson, Janesville.
Treasurer—Mrs. C. M. Blackman, Whitewater.

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WOMAN'S HOME MISSIONARY UNION.

President—Miss Katherine W. Nichols, 230 East Ninth Street, St. Paul.
Secretary—Miss Katherine T. Plant, 2651 Portland Avenue, Minneapolis.
Treasurer—Mrs. M. W. Skinner, Northfield.

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Secretary—Mrs. Silas Daggett, Harwood.
Treasurer—Mrs. J. M. Fisher, Fargo.

SOUTH DAKOTA.

WOMAN'S HOME MISSIONARY UNION.

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Secretary—Miss Ida E. Willcutt, Willow Lake.
Treasurer—Mrs. A. A. Clark, Lake Preston.

NEBRASKA.

WOMAN'S HOME MISSIONARY UNION.

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Secretary—Mrs. E. S. Smith, Beatrice.
Treasurer—Mrs. D. B. Perry, Crete.

MONTANA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. F. D. Kelsey, Helena.
Secretary—Mrs. W. S. Bell, Helena.
Treasurer—Mrs. S. A. Wallace, Billings.

MISSOURI.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. A. W. Benedict, 3841 Delmar Ave., St. Louis.
Secretary—Mrs. E. H. Bradbury, 3855 Washington Ave., St. Louis.
Treasurer—Mrs. A. E. Cook, 4145 Bell Ave., St. Louis.

KANSAS.

WOMAN'S HOME MISSIONARY SOCIETY.

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Secretary—Mrs. George L. Epps, Topeka.
Treasurer—Mrs. J. G. Dougherty, Ottawa.

OREGON.

WOMAN'S HOME MISSIONARY UNION.

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Secretary—Mrs. O. W. Lucas, Oregon City.
Treasurer—Mrs. T. E. Clapp, 323 West Park St., Portland.

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WOMAN'S MISSIONARY ASSOCIATION.

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Secretary—Mrs. N. F. Cobleigh, Walla Walla.
Treasurer—Mrs. W. R. Abrams, Ellensburg.

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WOMAN'S HOME MISSIONARY SOCIETY.

President—Mrs. H. L. Merritt, 686 34th St., Oakland.
Secretary—Miss Grace E. Barnard, 677 21st St., Oakland.
Treasurer—Mrs. J. M. Havens, 1339 Harrison St., Oakland.

SOUTHERN CALIFORNIA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Emma Cash, 1710 Temple St., Los Angeles.
Secretary—Mrs. H. K. W. Bent, Pasadena.
Treasurer—Mrs. H. W. Mills, 327 So. Olive St., Los Angeles.

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WOMAN'S HOME MISSIONARY UNION.

President—Mrs. J. W. Pickett, White Water, Colorado.
Secretary—Miss Mary L. Martin, 106 Platte Ave., Colorado Springs, Colorado.
Treasurer—Mrs. S. A. Sawyer, Boulder, Colorado.
Treasurer—Mrs. W. L. Whipple, Cheyenne, Wyoming.

LOUISIANA.

WOMAN'S MISSIONARY UNION.

President—Mrs. R. C. Hitchcock, New Orleans.
Secretary—Miss Jennie Fyfe, 490 Canal St., New Orleans.
Treasurer—Mrs. C. S. Shattuck, Hammond.

MISSISSIPPI.

WOMAN'S MISSIONARY UNION.

President—Miss Sarah Dickey, Clinton.
Secretary—Miss Alice Flagg, Tougaloo.
Treasurer—Miss Mary Gibson, Tougaloo.

ALABAMA.

WOMAN'S MISSIONARY UNION.

President—Mrs. H. W. Andrews, Talladega.
Secretary—Miss S. S. Evans, 2519 Third Ave., Birmingham.
Treasurer—Miss M. K. Lunt, Selma.

FLORIDA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. S. F. Gale, Jacksonville.
Secretary—Mrs. Nathan Barrows, Winter Park.
Treasurer—Mrs. L. C. Partridge, Longwood.

TENNESSEE AND ARKANSAS.

WOMAN'S MISSIONARY UNION OF THE CENTRAL SOUTH ASSOCIATION.

President—Mrs. E. M. Cravath, Nashville, Tenn.
Secretary—Mrs. H. S. Bennett, Nashville.
Treasurer—Mrs. G. S. Pope, Grand View, Tenn.

NORTH CAROLINA.**WOMAN'S MISSIONARY UNION.**

President—Miss M. E. Wilcox, Beaufort.
 Secretary—Miss A. E. Farrington, Raleigh.
 Treasurer—Mrs. G. S. Smith, Raleigh.

TEXAS.**WOMAN'S HOME MISSIONARY UNION.**

President—Mrs. S. C. Acheson, 149 W. Woodard
 St., Denison.
 Secretary, Mrs. Mary A. McCoy, 122 No. Har-
 wood St., Dallas.
 Treasurer—Mrs. C. I. Scofield, Dallas.

*For the purpose of exact information, we note that while the W.H.M.A. appears in this list as a State body for Mass. and R. I., it has certain auxiliaries elsewhere.

We would suggest to all ladies connected with the auxiliaries of State Missionary Unions, that funds for the American Missionary Association be sent to us through the treasurers of the Union. Care, however, should be taken to designate the money as for the American Missionary Association, since *undesignated funds will not reach us.*

LETTERS TO THE TREASURER.

"In sending my last subscription to the American Missionary Association I supposed it to be my last. But the dear Master has not only spared me hitherto, but he has given me the privilege of sending to the Society another token of my continued love. You will find draft for \$1,000 enclosed. I am unable to write more. The Lord abundantly bless and prosper this beloved Society in its noble work."

A friend in Vermont sends \$2 and would gladly give more but has invested about \$1,000 in Iowa lots and stock "from which I hoped to get some profitable honest gain. It has only yielded disappointment. I still pray the Lord to bless your work—a sure investment—and to help me to become a better helper in the good work."

A friend in Ohio, with \$20, says: "I have read the minutes, papers and addresses of your last meeting with *thrilling interest*. I hope they may be widely circulated and thoughtfully and generally read."

Our Annual Report is now ready for distribution. Those who wish it will please send us a postal card requesting it.

RECEIPTS FOR DECEMBER, 1890.**THE DANIEL HAND FUND,*****For the Education of Colored People.***

FROM

MR. DANIEL HAND, GUILFORD, CONN.

Income for October, 1890..... \$960.00

CURRENT RECEIPTS.

MAINE, \$559.42.

Auburn. High St. Cong. Ch.....	127 54
Bangor. First Cong. Ch. and Soc., 25; Hammond St. Cong. Ch., adl., 2.....	27 00
Brewer. First Cong. Ch.....	20 50
Cumberland Mills. Warren Ch., to const. HUGH A. CRAGIE, FRED A. VERRILL and ANDREW B. JORDAN L. M.'s.....	129 87
Farmington Falls. Cong. Ch.....	4 25
Freeport. Cong. Ch.....	6 00
Gorham. First Cong. Ch. and Soc., adl. to const. E. H. F. SMITH, MRS. E. H. F. SMITH and MRS. STEPHEN HINCKLEY L. M.'s.....	69 71
Kennebunkport. Cong. Churches.....	4 15
North Anson. "A Friend".....	10 00
Patten. Cong. Ch.....	15 00
Portland. Williston Ch., for <i>Wilmington, N. C.</i>	8 00
Portland. Williston Ch., adl.....	1 00
Portland. Sab. Sch. High St. Cong. Ch., 15; Sab. Sch. Second Parish, 15; Sab. Sch. Williston Ch., 15; Sab. Sch. St. Lawrence St. Ch., 5; Sab. Sch. West Ch., 3.40, for <i>Atlanta U.</i>	53 40
Rockland. Cong. Ch., to const. REV. DAVID P. HATCH L. M.....	36 50
South Paris. Cong. Ch.....	13 50
South Berwick. Miss Lena Ridley's S. S. Class, for <i>Indian M.</i>	2 00
York. First Cong. Ch. and Soc., 26; Second Cong. Ch. and Parish 5.....	31 00

NEW HAMPSHIRE, \$1,712.61.

Concord. South Cong. Ch., to const. MARSHALL W. NIMS, CALVIN C. WEB- STER and EDWARD B. WOODWORTH L. M's.....	164 00
Dunbarton. Cong. Ch. and Soc.....	31 00
Dover. Southern and Western Aid Soc., of First Cong. Ch., 30, for <i>Santee Agency, Neb.</i> ; Busy Bees, First Cong. Ch., 25, for <i>Library, Grand View, Tenn.</i>	55 00
Greenland. Cong. Ch.....	23 00
Great Falls. First Cong. Ch., (Somers- worth).....	25 00
Hampstead. Sab. Sch. Cong. Ch.....	29 28
Hanover. Mrs. A. H. Washburn, for <i>Indi- an Sch'p.</i>	16 50
Keene. "A Friend" for <i>Indian M.</i>	15 00
Lancaster. Cong. Ch.....	5 40
Lyme Center. Mrs. Amos Bailey.....	1 00
Manchester. Sab. Sch. of First Cong. Ch., 15; First Cong. Ch., Mrs. C. W. Wallace, 4.....	19 00
Merrimack. First Cong. Ch.....	8 75
Milford. Mrs. W. R. Howard's Class, First Cong. Sab. Sch.....	5 00
Milton. Cong. Ch. and Soc.....	6 00
Nashua. Pilgrim Ch., 90, to const. REV. GEO. W. GROVER, MRS. GEO. W. GROVER and MISS M. LIZZIE ANDREWS L. M.'s; First Cong. Ch., 42.18.....	132 18
Nashua. "Friends," Bbl. Bedding, etc., for <i>Greenwood, S. C.</i>	
North Hampton. "G.".....	10 00
Penacook. Cong. Ch., 20.08; Sab. Sch. Cong. Ch., 10.....	30 08
Peterboro. "May Flowers," by Mary E. Knight, for <i>Children's Missionary.</i>	20 00
Peterboro. Union Evan. Ch.....	19 75
Pittsfield. Cong. Ch.....	12 47
Pittsfield. Cong. Ch., for <i>Freight, to Marion, Ala.</i>	2 79
Raymond. Cong. Ch. and Soc.....	13 50
Sauvonton. Cong. Ch. and Sab. Sch.....	13 00
Swansey. Y. P. S. C. E., by Miss Etta A. Newell, for <i>Fort Berthold, Indian M.</i>	20 00
Warner. Cong. Soc.....	10 00
West Concord and Kennebunk. Bbl. C.,	

Mrs. Roper, 2, for <i>Freight, for Storrs Sch., Atlanta, Ga.</i>	2 00
West Lebanon. Mission Band of Cong. Ch.....	10 00
Winchester. Sab. Sch. Cong. Ch.....	10 00
Wolfboro. Y. P. S. C. E., by R. S. Parker, Treas.....	2 91
	\$712 61

ESTATE.

Keene. Estate of Miss Mary P. Whitney, by W. H. Spalter, Co. Treas.....	1,000 00
	\$1,712 61

VERMONT, \$10,622.32.

Bellows Falls. First Cong. Ch.....	72 44
Brownington and Barton Landing. Cong. Ch.....	20 00
Cabot. Christian Endeavor Society and Sab. Sch. of Cong. Ch.....	12 00
Colchester. Sab. Sch. of Cong. Ch.....	1 50
East Hardwick. Mrs. Martha S. Stone.....	10 00
Fairlee. "A Brother".....	2 00
Manchester. Miss E. J. Kellogg.....	5 00
Middlebury. "A Friend".....	1 00
Milton. Sab. Sch. of Cong. Ch.....	11 50
Milton. Cong. Sab. Sch. for <i>Mountain Work.</i>	10 00
Newport. W. Richmond.....	10 00
Northfield. Y. P. S. C. E., for <i>Student Aid, Williamsburg Academy, Ky.</i>	9 00
Norwich. Cong. Ch., 13.73; Mrs. Harriet Burton, 2.....	15 73
Rutland. Mrs. A. H. Perry, for <i>Mountain Work.</i>	5 00
Saint Albans. Cong. Christian Endeavor Society, for <i>Student Aid, Fisk U.</i>	50 00
Saint Johnsbury. South Cong. Ch.....	49 24
Saint Johnsbury. Mrs. Wm. P. Fairbanks, 20; Miss Mabel Fairbanks, 3; Joseph Fairbanks, 2, for <i>Indian M.</i>	25 00
Springfield. Sab. Sch. Cong. Ch., for <i>Indi- an M.</i>	25 00
Stowe. Cong. Ch.....	50 85
Waterbury. Cong. Ch., 26.25; Rev. L. H. Elliott, 5.....	31 25
West Brattleboro. Rev. J. H. Babbitt, for <i>Indian M.</i>	1 00
West Westminster. Cong. Ch.....	18 36
Worcester. Mrs. Sophia S. Hobart, for <i>Talladega C.</i>	50 00
Woman's Home Missionary Union of Vt., by Mrs. William P. Fairbanks, Treas. for <i>Woman's Work:</i> Barton Mrs. Mary A. Owen.....	5 00
McIndoes Falls. Sab. Sch.....	5 30
Newport. Aux.....	21 15
Vergennes. W. H. M. S.....	5 00
	\$522 32

ESTATES.

Bennington. Estate of Emily S. Cobb, by G. W. Harman, Ex.....	100 00
Woodstock. Estate of Frederick Billings, by Oliver P. C. Billings, Samuel E. Kil- ner and Franklin N. Billings Executors.....	10,000 00
	\$10,622 32

MASSACHUSETTS, \$10,306.62.

Abington. First Cong. Ch.....	31 36
Amherst. Sab. Sch. North Cong. Ch., for <i>Indian M.</i>	18 72
Andover. West Cong. Ch.....	24 89
Andover. Sab. Sch. South Cong. Ch., for <i>Student Aid, Santee Indian Sch.</i>	17 50

Andover. Miss'y Soc., Bbl. C., for Savannah, Ga.....		Haverhill. Algernon P. Nichols, for Student Aid, Fisk U.....	100 00
Ashfield. Mrs. Daniel Williams, for Freight, to McLeansville, N. C.....	1 16	Haverhill. "C.".....	50 00
Attleboro. Second Cong. Ch.....	68 84	Haydenville. Cong. Ch. and Soc. (5 of which for Mountain Work).....	15 00
Anburndale. Cong. Ch.....	203 00	Holyoke. Mrs. Mary E. Rust.....	1 00
Anburndale. Cong. Ch., 100; Miss S. G. Mosman, 3; Mrs. E. E. Sleeper, 1, for Bible School, Fisk U.....	104 00	Hopkinton. First Cong. Ch.....	88 86
Ayer. Mrs. A. S. Hudson's Bible Class, for Rosebud Indian M.....	4 00	Huntington Hill. Ladies' M. Soc. First Cong. Ch., for Freight to Savannah, Ga....	1 75
Billerica. Mrs. E. R. Gould, for Sherwood, Tenn.....	3 00	Hyde Park. First Cong. Ch.....	30 00
Brimfield. First Cong. Ch.....	6 79	Lakeville. Precinct Cong. Ch., 67.32; "A Friend," 4.50.....	71 82
Brockton. THOMAS A. BAXENDALE, bal. to const himself and MRS. ESTHER M. BAXENDALE L. M.'s.....	35 00	Lancaster. "B. E. S.".....	20 00
Boston. Mount Vernon Ch.....	619 87	Lawrence. Mrs. T. C. Wittemore, for Indian Sch'p.....	11 75
Union Cong. Ch.....	295 75	Leominster. Orthodox Cong. Ch.....	24 50
Shawmut Ch. ad'l, Frank Wood.....	100 00	Littleton. Orthodox Cong. Ch.....	13 00
Dorchester. Village Cong. Ch.....	35 21	Lowell. John St. Cong. Ch.....	26 72
Jamaica Plain. Central Cong. Ch.....	107 04	Lynn. First Cong. Ch.....	29 10
R. W. Wood, M.D.....	50 00	Malden. First Cong. Ch.....	80 00
Central Cong. Ch., ad'l (9 of which for Bible School, Fisk U).....	22 05	Mansfield. Ladies' Miss'y Soc.....	10 00
Roxbury. Immanuel Ch.....	187 51	Marlboro. Union Cong. Ch., to const. CATHERINE N. STEVENS L. M., for Bible Sch., Fisk U.....	95 43
Sab. Sch. of Walnut Av. Cong. Ch., for Indian Sch'p.....	17 50	Medway. Village Ch. and Soc., ad'l.....	50 00
Cambridgeport. Pilgrim Ch. Miss'y Concert Coll., 11.52; Mrs. M. L. C. Whitney, 1.50.....	1,484 93	Melrose. Cong. Ch., for Bible Sch., Fisk U.....	51 54
Cambridgeport. Scatter Good Circle of Pilgrim Ch., for Freight, to Beaufort, N. C.....	13 02	Methuen. First Parish Ch.....	22 15
Charlemont. Cong. Ch.....	1 00	Middleboro. Central Cong. Ch., Everett Robinson.....	10 05
Charlemont. Ladies of Cong. Ch., Bbl. C., for Tougaloo U.....	7 61	Milford. Cong. Ch. and Soc.....	44 14
Charlton. Cong. Ch.....	18 54	Milford. "Friends," Bbl. Bedding, etc., for Greenwood, S. C.....	95 96
Chelsea. First Cong. Ch.....	55 75	Millbury. First Cong. Ch., 57.82; Second Cong. Ch. and Soc., 38.14, to const. AMOS ARMSBY L. M.....	3 10
Chicopee Falls. Mrs. Mary C. Bemis.....	30 50	Milton. Ladies' Soc. First Evan. Cong. Ch., 2 Bbls. C., 3 10, for Freight to Talladega C.....	47 34
Colchester. Sab. Sch. Cong. Ch.....	1 50	Natick. Cong. Ch., for Bible Sch., Fisk U.....	18 00
Conway. Cong. Ch.....	26 19	Natick. First Cong. Ch., 13; Primary Sab. Sch. First Cong. Ch., 5.....	74 71
Danvers. Maple St. Cong. Sab. Sch., for Student Aid, Rosebud Indian Sch.....	17 50	New Bedford. North Cong. Ch.....	2 09
Dedham. Sab. Sch. First Cong. Ch., for Indian Teacher.....	25 00	Newbury. First Parish, for Freight to Meridian, Miss.....	68 50
Dedham. Allin Y. P. S. C. E., for Alaska M.....	5 00	Newburyport. Whitefield Cong. Ch.....	83 67
Dover. Cong. Ch.....	8 00	Newton. First Cong. Ch., 78.67; Mrs. M. T. Vincent's S. S. Class in Eliot Ch., 5, bal. to const. MRS. M. T. VINCENT L. M. Newton. Frank A. Day, for Mountain Work.....	25 00
Dunstable.....	50	Newton. Eliot Mission Circle, Eliot Ch., 10, for Mountain Work, 5, for Rosebud Indian M.....	15 00
Dunstable. Cong. Ch. Bbl. of Books, etc., for Meridian, Miss.....	8 35	Newton. Mrs. M. T. Vincent's S. S. Class, Eliot Ch., for ed. of an Indian girl, Santee Agency.....	7 80
East Bridgewater. Union Cong. Ch.....	4 50	Newton Center. Ch. and S. S., for Piano, Tougaloo U.....	75 00
East Charlemont. Sab. Sch. of Cong. Ch., for Freight, to Sherwood, Tenn.....	208 72	Norfolk. "A Friend".....	25 00
Easthampton. Payson Cong. Ch.....	2 00	North Adams. Cong. Ch., to const. DEB. ALEXANDER McDUGGALL, DEB. GEORGE W. CHASE, FRANK H. WHITNEY, HERBERT E. WETHERBEE, DAVID A. ANDERSON, JAMES E. HUNTER, DANIEL J. BARBER and HARRY R. HAMER L. M's.....	246 04
East Northfield. Three Brothers (Daniel, George, Pierce) for New Native Indian Station.....	40 00	Northampton. A. L. Williston, 300; Edwards Ch., Benev. Soc., 128.10; Local Entertainment Com., 33.78; Miss Eliza I. Maynard, 30, to const. MISS ISABEL SWAN L. M.....	491 88
East Somerville. Franklin St. Ortho. Ch. Sab. Sch., for Student Aid, Santee Indian Sch.....	5 00	Northampton. Smith College, King's Daughters, for Student Aid, Williamsburg Academy, Ky.....	18 00
Edgartown. Cong. Ch.....	49 06	North Brookfield. First Cong. Ch. and Soc. to const. JAMES B. PEARSONS L. M.....	58 80
Enfield. Cong. Ch.....	20 00	Northbridge. Rockdale Cong. Ch. and Soc.....	10 00
Falmouth. Cong. Ch.....	120 97	North Weymouth. Rev. W. D. Leland, for Student Aid, Talladega C.....	10 00
Fitchburg. Rollston Cong. Ch., 71.47; Cal. Cong. Ch., 49.50.....	107 00	North Woburn. Cong. Soc., for Indian Sch'p.....	35 00
Franklin. Cong. Ch., for Bible School, Fisk U.....	84 10	Norton. Trin. Cong. Ch.....	5 25
Georgetown. Memorial Ch., 30 of which to const. JOHN CHAMBERLAIN L. M.....	33 01	Norwood. First Cong. Ch.....	125 72
Globe Village. Evan. Free Soc.....	25 00	Oxford. Infant Class in Sab. Sch., 5; Oxford Woman's Miss. Soc. 1, by Miss L. D. Stockwell, for Childrens Missionary... 6 00	
Granby. Cong. Ch., bal. to const. SYLVESTER H. TAYLOR L. M.....	4 50		
Granville. O. S. Dickinson, (1 of which from Oliver, age 6 years, and Ruth 12 years).....	62 50		
Great Barrington. First Cong. Ch. and Soc.....	25 17		
Greenfield. Second Cong. Ch.....	5 00		
Harwich. Cong. Ch.....			

Pepperell. "Friends," Bbl. C. Ladies Benev. Soc., Bbl. Bedding, for Greenwood, S. C.	
Pittsfield. First Cong. Ch. (22 of which for Mountain Work, 12 for Tougaloo U.)	145 00
Pittsfield. Mary E. Sears	5 00
Quincy Point. Ladies Missy Soc.	35
Reading. Y. P. S. C. E., by Annie B. Parker, for Mountain Student Aid	50 00
Reading. Cong. Ch.	24 60
Salem. Tabernacle Ch. and Soc.	160 21
Somerville. Franklin St. Cong. Ch., for Bible Sch., Fisk U.	65 25
Somerville. ———, for Straight U.	3 00
Southampton. "Cheerful Givers" Mission Band, by H. B. Norton, Treas.	12 00
South Framingham. Cong. Ch., for Bible Sch., Fisk U.	86 29
South Weymouth. Union Cong. Ch. and Soc., 37.70; Second Cong. Ch., 22	59 70
South Weymouth. Cong. Churches, for Bible Sch., Fisk U.	61 30
Spencer. Blanche Bryant, for Indian M.	10
Swampscott. First Cong. Ch.	20 00
Townsend. "A Friend," 2 Bbls. C., etc.; 3, for Freight, for Greenwood, S. C.	3 00
Turners Falls. Class of Young Ladies in Cong. Sab. Sch., for Library, Grand View, Tenn.	7 00
Wakefield. Primary Dept., Sab. Sch., Cong. Ch., Christmas Gift.	15 00
Walpole. Cong. Ch., for Bible Sch., Fisk U.	57 87
Ware. East Cong. Ch., for Bible Sch., Fisk U.	41 73
Ware. First Cong. Ch., for Williamsburg, Ky. and to const. DEA. N. H. ANDERSON L. M.	32 50
Warren. Ladies' H. M. Soc. for Church Building, Cumberland Gap, Tenn.	72 00
Webster. First Cong. Ch. and Soc.	80 24
Webster. Sab. Sch. Cong. Ch., for Indian M.	12 50
Wellesley. Miss L. F. Clark, for Raleigh, N. C.	5 00
Westboro. Evan. Cong. Ch., 190.63; — 50c	191 13
Westboro. Cong. Ch., for Bible Sch., Fisk U.	59 18
Westboro. Cong. Ch., 17.54; "Friends," 25, for School, Orange Park, Fla.	42 54
West Barnstable. Sab. Sch. Cong. Ch.	5 00
West Boylston. First Cong. Ch. and Soc	7 25
West Brookfield. Miss Emily S. Woods and her Sab. Sch. Class, for Mountain Work	25 00
Westfield. Dr. H. Holland	3 00
West Medway. Third Cong. Ch., bal. to const. MRS. GEORGE H. CLARK L. M.	20 00
West Newton. Mrs. Elizabeth Price for Mountain Work and to const. MISS EUNICE G. PECK L. M.	40 00
West Newton. Missy Soc., Bbl. C., for Savannah, Ga.	29 11
West Somerville. Day St. Cong. Ch.	1 00
Weymouth. Y. P. S. C. E. Union	1 00
Weymouth and Braintree. Class in Union Cong. Sab. Sch., Christmas Gift.	1 00
Whitinsville. Cong. Ch. and Soc., by Edward Whitin, Treas.	1,253 82
Williamstown. First Cong. Ch.	24 73
Winchester. First Cong. Ch. (1 of which for Mountain Work)	71 98
Winchester. Cong. Ch., for Bible Sch., Fisk U.	50 41
Woburn. First Cong. Ch.	174 02
Wollaston. "A Friend."	5 00
Worcester. Union Ch. (99.03 of which for Bible Sch., Fisk U.)	292 03
Worcester. Piedmont Ch., 166.71; "A Friend," 10, for Bible Sch., Fisk U.	176 71
Worcester. Piedmont Ch.	79 84
Worcester. J. R. Torrey, for Cumberland Gap, Tenn.	25 00
Worcester. Ladies' M. Circle of Salem St. Ch., Box C., for Grand View, Tenn.	

Yarmouth. First Cong. Ch.	50 00
Yarmouth. Ladies' Sewing Soc., for Raleigh, N. C.	10 00
Hampden Benevolent Association, by Charles Marsh, Treas.	
Chicopee. Second	47 96
Holyoke. First	17 65
Holyoke. Second	35 27
Monson. S. S.	30 63
Springfield. North	83 83
Westfield. Second	28 99
Westfield. Second for Student Aid, Fisk U.	23 60
West Springfield. Park St.	32 34
	300 27

Woman's Home Missionary Association, by Miss Sarah K. Burgess, Treas., for Woman's Work:	
For Teachers' Salaries	407 50
Newton. Elliot Ch., Mr. Cobb's S. S. Class, for Indian Sch'p.	6 25
	413 75
	\$9,731 63

ESTATES.

Boston. Estate of J. D. Leland, by Geo. A. Leland and Edwin P. Stone, Executors	500 00
Enfield. Estate of J. B. Woods, by Rev. Robt. M. Woods, Trustee	75 00
	\$10,306 62

CLOTHING, BOOKS, ETC., RECEIVED AT BOSTON OFFICE.

Ashfield. Mass. Mrs. Daniel Williams, Bbl. C., for McLeansville N. C.	
Brimfield. Mass. Ladies' Union Second Cong. Ch., Bbl. C., for Wilmington, N. C.	
Cambridgeport. Mass. "Scatter Good Circle," Pilgrim Cong. Ch., Box, for Beaufort, N. C.	
New Bedford. Mass. Mrs. Geo. F. Kingman, Box, for Hampton N. & A. Inst., Va.	
Newbury. Mass. First Parish, Bbl. C., for Meridian, Miss.	
Newton. Miss Alice Williston, Bbl. C., etc., for McLeansville, N. C.	
West Boylston. Bbl. Books, etc., for Raleigh, N. C., by Miss A. M. Lovell	

RHODE ISLAND, \$312.71.

Central Falls. Cong. Ch.	39 74
East Providence. S. Belden. 50; Newman Cong. Ch., 30, to const. C. C. BALCH L. M.	80 00
Providence. Pilgrim Cong. Ch., 101.22; Y. P. S. C. E. of North Cong. Ch., 10.75; H. M. Kendrick, 1	112 97
Providence. Mrs. Geo. L. Claffin, 25; Miss Elizabeth G. King, 20; Mrs. H. N. Lathrop, 10; Miss Ellen H. Pabodie, 10; "Friends," 15, for School, Orange Park, Fla.	80 00

CONNECTICUT, \$10,247.54.

Berlin. Second Cong. Ch.	27 35
Birmingham. Cong. Ch., for Bible Sch., Fisk U.	37 81
Bethel. Junior Endeavor Soc. of Cong. Ch., for Mountain Work	12 75
Black Rock. Cong. Ch.	24 00
Bloomfield. Cong. Ch.	7 20
Branchford. Ladies' Aid Soc. of Cong. Ch., for Conn. Ind'l. Sch., Ga.	25 00
Bridgeport. Union Meeting in North Ch., for Bible Sch., Fisk U.	114 71
Bridgeport. Y. P. S. C. E. Park St. Cong. Ch., for Indian Sch'p.	35 00
Bridgeport. Dwight H. Terry, for Student Aid. Tougaloo U.	5 00

Bridgeport. "H. M. B.," for Bible Sch., <i>Fisk U.</i>	1 00	Simsbury. James Reed.....	2 50
Bristol. Cong. Ch.....	25 00	South Britain. Cong. Ch, (1 of which from Averill B. Canfield).....	15 00
Bristol. Mrs. W. Barnes, for Student Aid, <i>Talladega C.</i>	5 25	South Manchester. First Cong. Ch.....	74 32
Broad Brook. Cong. Ch.....	15 55	South Norwalk. Cong. Ch.....	61 77
Canaan.....	5 00	South Norwalk. Margaret McClure, for <i>Bible Sch., Fisk U.</i>	5 00
Clinton. Cong. Ch. and Soc.....	37 82	Stanwich. Cong. Ch.....	2 00
Clinton. Cong. Ch., for Bible Sch., <i>Fisk U.</i>	76 45	Talcottville. Cong. Ch. and Soc.....	160 00
Columbia. Cong. Ch.....	22 15	Terryville. Sab. Sch. of Cong. Ch., for <i>Indian Sch'p.</i>	17 50
Columbia. "Friend," for Marion, Ala... <i>1 00</i>	1 00	Thomaston. Cong. Ch.....	38 79
Danbury. Second Cong. Ch. and Soc.....	5 00	Torrington. "Valley Gleaners," for Sch'p, <i>Fort Berthold, Indian Sch.</i>	70 00
Danbury. Miss Arabella Fanton, for <i>Student Aid, Williamsburg Academy, Ky.</i>	3 50	Wapping. Sab. Sch. of Cong. Ch., for <i>Mountain Work.</i>	23 20
Danielsonville. Westfield Cong. Ch.....	23 46	West Hartford. First Ch. of Christ.....	41 07
Darien. Ladies' of Cong. Ch., by Miss Ellen M. Nash, for Conn. Ind'l Sch., Ga... <i>8 00</i>	8 00	West Hartford. Sab. Sch. Cong. Ch., for <i>Indian M.</i>	25 00
Deep River. Sab. Sch. of Cong. Ch., for <i>Student Aid, Tougaloo U.</i>	10 00	Westport. Saugatuck Cong. Ch.....	29 33
East Woodstock. Cong. Ch.....	12 00	Westport. Saugatuck Cong. Ch., for In- <i>Indian M.</i>	5 47
Farmington. First Cong. Ch.....	12 27	West Torrington. Home Miss'y Soc. of First Cong. Ch., 5.43, for Conn. Ind'l Sch., Ga.; 5.43, for <i>Mountain Work.</i>	10 86
Hampton. Sab. Sch. Cong. Ch., for In- <i>Indian M.</i>	20 00	Wethersfield. Miss M. J. Harris' Class Cong. S. S., for <i>Rosebud Indian M.</i>	1 00
Hartford. First Ch.....	230 20	Windham. Y. P. S. C. E. of Cong. Ch., for <i>Student Aid, Marion, Ala.</i>	7 00
Hartford. Asylum Hill Cong. Ch., \$194- 87; C. S. Beardslee, 15; Miss Katherine Burbank, 2, for <i>Bible Sch., Fisk U.</i>	211 87	Windsor. Mrs. Mary Pierson, 100, for <i>Student Aid</i> ; Miss Pierson, 48, for <i>Fur- nishing Room</i> ; Miss Emma J. Peck, Memory of Helen A. Edwards, 16, for <i>Furnishing Room, Grand View, Tenn.</i>	164 00
Hartford. Olive Branch Circle of King's Daughters, for <i>Student Aid, Sherwood Tenn.</i>	5 00	Windsor. Sab. Sch. of First Cong. Ch., 32.50; Mrs. M. E. Pierson, 37.50, for In- <i>Indian Sch'ps.</i>	70 00
Hartford. Sab. Sch. of Pearl St. Cong. Ch., for <i>Rosebud Indian M.</i>	31 75	Windsor. First Cong. Ch.....	120 87
Haddam. Cong. Ch.....	14 18	Windsor. Ladies' Benev. Soc. of First Cong. Ch., Bbl. C. etc., for <i>Sherwood, Tenn.</i>	16 00
Hartford. Henry Roberts, for <i>Piano, Tougaloo U.</i>	25 00	Woodstock. First Cong. Ch. and Soc.....	16 00
Hartford. Wethersfield Av. Cong. Ch.....	6 42	Woman's Home Missionary Union of Conn., by Miss Ellen R. Camp, Sec., for <i>Woman's Work:</i>	
Lebanon. Y. P. S. C. E. of Cong. Ch., Bbl. of C., 2 for Freight, for Marion, Ala... <i>2 00</i>	2 00	Meriden. Sab. Sch. First Ch. 25 00	
Ledyard. Newell Soc., by Mrs. F. I. Gray.....	4 00	Plainville. Aux. 5 00	
Litchfield. Sab. Sch. of Cong. Ch., for <i>Tougaloo U.</i>	25 00	Pomfret. Aux. Ladies' Mite Box.....	15 00
Madison. Cong. Ch., for <i>Mountain Work.</i>	5 00		45 00
Meriden. Corner Ch., for Bible Sch., <i>Fisk U.</i>	136 63	A Christian Endeavor Band, for New Native Indian Station.....	5 00
Meriden. First Cong. Ch.....	100 00		\$3,662 54
Middletown. First Cong. Ch., (Westfield Soc.).....	17 69	ESTATES.	
Milford. First Cong. Ch., 60; Sab. Sch. Plymouth Ch., 19.52; "A Friend," 5.... <i>84 52</i>	84 52	Groton. Estate of Mrs. B. N. Hurlbutt... 585 00	
Morris. Cong. Ch.....	7 00	Hartford. Estate of Mrs. S. Adelaide M. White, Hon. E. S. White, Ex., for <i>Chi- nese M.</i> , by Jennie H. Jacobs, Treas. Woman's H. M. Union of Conn.....	1,000 00
New Britain. South Cong. Ch., 175.22; First Ch. of Christ, 96.72.....	271 94	New London. Estate of Mrs. Anna H. Perkins by Henry C. Haven and Henry R. Bond, Executors.....	5,000 00
New Britain. Sab. Sch. of South Ch., for <i>Mountain Work.</i>	50 00		\$10,247 54
New Canaan. Cong. Ch.....	25 00	NEW YORK. \$2,383.66.	
New Haven. College St. Cong. Ch.....	58 14	Alfred Center. Mrs. Ida F. Kenyon..... 5 00	
New Haven. Sab. Sch. of Cong. Ch., for <i>Rosebud Indian M.</i>	23 40	Binghamton. Cong. Ch., Pulpit Supply... 30 00	
New Haven. Mrs. J. F. Douglass, 3; Miss M. H. Blake, 2, for <i>Indian M.</i>	5 00	Brooklyn. Plymouth Ch., 555.15; C. T. Christensen, for <i>Plymouth Professorship</i> , 25; John Claflin, 100, for <i>Bible Sch., Fisk U.</i>	680 15
Newington. Cong. Ch.....	45 38	Brooklyn. "A Friend," 500; Rev. R. R. Meredith, D.D., 100; South Cong. Ch., 101.50; Lewis Av. Cong. Ch., 87.13; Union Cong. Ch., 5; Mrs. Elizabeth B. Cone, 1.....	794 63
New London. Union Meeting, First and Second Churches, for Bible Sch., <i>Fisk U.</i>	106 88	Brooklyn. Sab. Sch. Puritan Ch., for In- <i>Indian M.</i>	24 45
New London. Sab. Sch. Second Cong. Ch., for <i>Indian Sch'p., Santee Sch.</i>	70 00	Buffalo. First Cong. Ch.....	100 00
New Milford. First Cong. Ch.....	82 98	Buffalo. Sab. Sch. of First Cong. Ch., for <i>Rosebud Indian M.</i>	30 00
Norfolk. Cong. Ch. and Soc., 110; "A Friend," 5.....	115 00		
Norfolk. Young Ladies' Mission Band, for <i>Indian M.</i>	25 00		
North Greenwich. Mrs. Amy Downs.....	1 00		
Norwalk. First Cong. Ch., for Bible Sch., <i>Fisk U.</i>	78 00		
Old Lyme. Y. P. S. C. E. of Cong. Ch., for <i>Student Aid, Blowing Rock, N. C.</i>	5 00		
Old Saybrook. Cong. Ch.....	21 18		
Plainfield. Box Bedding, for Greenwood, S. C.....			
Plainville. Sab. Sch. Cong. Ch.....	25 00		
Plainville. Ladies' Industrial Soc. of Cong. Ch., for Conn. Ind'l Sch., Ga.....	35 00		
Portland. First Cong. Ch.....	10 43		
Preston City. Cong. Ch. and Soc.....	11 00		
Sharon. J. H. Cleaveland.....	10 00		

Canandaigua. First Cong. Ch., (25.97 of which for <i>Indian M.</i>)	34 01
Chateaugay. Joseph Shaw.	5 00
Gaines. Cong. Ch.	11 50
Gloversville. Cong. Ch., (100 of which from Mrs. U. M. Place)	239 35
Jamestown. Mrs. Frederick A. Fuller.	10 00
Middletown. Cong. Ch., 18.68; S. Ayres.	23 64
5.	10 00
Millers Place. Mount Sinai Cong. Ch.	66 00
New York. Pilgrim Ch., for <i>Bible Sch.</i>	15 00
New York. Broadway Tab. Sab. Sch., Henry C. Houghton, M.D., for <i>Bible Sch.</i>	15 00
New York. S. T. Gordon, 50; Robbins Little, 30, to const. Mrs. SOPHIA LOUISE LITTLE L. M.; Broadway Tabernacle, "A Friend," 10; Mrs. M. D. Wicker, 10.	100 00
Oriskany. Mrs. R. W. Porter.	1 00
Rochester. Geo. Thayer, 25; G. W. Thayer, 10.	35 00
Sag Harbor. Chas. A. Brown, to const. HERVEY T. HEDGES M.	30 00
Sanborn. Mrs. Abigail Peck.	3 00
Spencerport. "Friends," Bbl. C., etc., for <i>Greenwood S. C.</i>	50
Vernon Center. Rev. G. C. Judson.	22 71
Warsaw. Cong. Ch.	12 77
Westmoreland. First Cong. Ch.	50
Windham. Mrs. B. Ingraham.	9 41
West Winfield. Cong. Ch.	9 41
Woman's Home Missionary Union of N. Y., by Mrs. L. H. Cobb, Treasurer, for <i>Woman's Work</i> :	
Albany. Three Circles of King's Daughters. First Ch., for <i>Mt. White Sch.</i>	25 00
Greene. Ladies' Aux.	15 00
Homer. Ladies' Aux.	10 00
Saratoga. The Goodridge Memorial Ladies' Aux. of Cong. Ch., for <i>Student Aid</i> , <i>Talladega C.</i>	20 00
Schenectady. Ladies' Miss'y Soc.	20 00

NEW JERSEY, \$272.61.

Bound Brook. Cong. Ch.	1 08
Highland. R. R. Prouditt.	10 00
Jersey City. First Cong. Ch., 61.53; Waverly Cong. Ch., 10.	71 53
Montclair. First Cong. Ch., Special to const. W. W. AMES, ALICE MAY AMES. JAMES WOOD AMES, ALFREDERICK S. AMES and CORNELIA AMES L. M.'s.	180 00
Montclair. Mrs. Noyes' S. S. Class, for <i>Student Aid</i> , <i>Tongaloo U.</i>	5 00
Passaic. "A Friend."	5 00

PENNSYLVANIA, \$246.89.

Braddock. Sab. Sch. of First Cong. Ch.	5 27
Guy's Mills. Mrs. F. M. Guy.	2 00
Philadelphia. William H. Wanamaker, for <i>New Northfield Indian Station</i> .	100 00
Philadelphia. Central Cong. Ch.	81 83
Philadelphia. Susan Longstreth, for <i>Mountain Work</i> .	10 00
Pittsburg. "Friends," for <i>Raleigh, N.C.</i>	10 00
Scranton. Plymouth Cong. Ch.	33 79
Woman's Missionary Union of Penn., by Mrs. T. W. Jones, Treas.	4 00
Braddock. Aux.	

OHIO, \$3,092.35.

Akron. Sab. Sch. West Cong. Ch.	10 00
Belpre. Cong. Ch.	13 00
Chateauf. Evan. Free Ch.	32 75
Chatham. Centre Cong. Ch., to const. U. P. PRICE L. M.	50 50
Cincinnati. Walnut Hills Cong. Ch.	109 65
Cleveland. Euclid Av. Cong. Ch., 90; Jennings Av. Cong. Ch., 35; First Cong. Ch., 29.45; Mrs. Fanny W. Low, 10.	164 45

Cleveland. Whatsoever Band of King's Daughters, by Miss E. A. Johnson, for <i>Williamsburg, Ky.</i>	6 00
Cleveland. Jennings Av. Cong. Ch., for <i>Indian M.</i>	5 00
Columbus. Mayflower Cong. Ch.	13 41
Cyclone. Cong. Ch.	22 00
Fredom. Cong. Ch.	5 91
Geneva. Industrial H. M. Soc., 2 Bbls. C., for <i>Athens, Ala.</i>	
Huntsburg. Family of Capt. A. E. Millard, deceased, by Mrs. Mary E. Millard	15 00
Lafayette. Cong. Ch.	5 00
Lorain. Cong. Ch. (20 of which from Rev. A. D. Barber. bal. to const. EUGENE GRAY DICK L. M.)	45 37
Mallet Creek. Cong. Ch.	22 00
Mesopotamia. Ladies' Benev. Soc., Bbl. C., for <i>Tongaloo U.</i> ; 2 for <i>Freight</i> .	2 00
Mount Vernon. First Cong. Ch.	40 00
North Kingsville. Rev. E. J. Comings.	5 00
Oberlin. First Cong. Ch., 37.85; Harris Lewis, 5; W. Warner and Wife, 2.	44 85
Painesville. E. E. Johnson.	1 00
Pittsfield. South Ch. and Soc.	48 55
Radnor. Edward D. Jones.	5 00
Ruggles. Cong. Ch. (1 of which for <i>Indian M.</i>)	22 00
Toledo. Central Cong. Ch.	18 00
Troy. Cong. Ch.	7 61
Twinsburg. Cong. Ch.	5 00
Wauseon. Cong. Ch.	19 50
Wellington. First Cong. Ch. to const. REV. W. E. BARTON L. M.	60 00
Ohio Woman's Home Missionary Union, by Mrs. F. D. Wilder, Treas., for <i>Woman's Work</i> :	
Chagrin Falls. W. H. M. S.	4 00
Chester. Saint Paul Mission Band.	3 55
Oberlin. Second Ch. Ladies' Soc.	80 00
	37 55
	\$886 10

ESTATES.

Hudson. Estate of Hiram Thompson, by S. E. Judd, Ex.	450 00
Mechanicstown. Estate of Benjamin Manifold, by William Boyd, Adm.	1806 25
	\$3,092 35

INDIANA, \$60.21.

Elkhart. Cong. Ch.	27 00
Terre Haute. First Cong. Ch.	33 21

ILLINOIS, \$1,907.52.

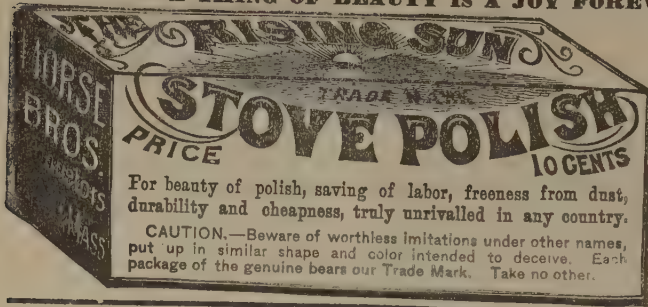
Aurora. N. L. Jones.	10 00
Bunker Hill. W. H. M. U., Sack of C., for <i>Tongaloo U.</i>	
Camp Point. Mrs. S. B. McKinney.	20 00
Champaign. First Cong. Ch.	14 40
Chicago. New England Cong. Ch., 107.01; South Park Cong. Ch., 75, to const. DEA. EDWARD M. TAYLOR and DEA. S. V. HARVEY L. M.'s; "Cash," 50; Ch. of the Covenant, 10; Doremus Mission, 5.05; Tabernacle Ch., 3 81; Rev. M. S. Crowell, 2; Lakeview Cong. Ch., 5; Bethlehem Ch., 80c.	258 67
Chicago. B. M. Frees, for <i>Night School</i> , <i>Memphis, Tenn.</i>	100 00
Chicago. Ladies' Millard Av. Cong. Ch., for <i>Fisk Sch's Endowment Fund</i> .	25 00
Concord. Joy Prairie Sab. Sch., for <i>Mountain Work</i> .	14 00
Crete. Cong. Ch.	11 18
Earlville. J. A. Dupee.	25 00
Elgin. First Cong. Ch., to const. REV. ALBERT H. BALL L. M.	33 10
Evanston. Sab. Sch. Cong. Ch.	34 72
Hennepin. Cong. Ch.	3 47
Hinsdale. Cong. Ch.	80 00

Knoxville. Hezekiah Rowles	5 00	Woman's Home Missionary Union of Michigan, by Mrs. E. F. Grabill, Treas., for Woman's Work: Churches' Corners. "Willing Workers."	3 32
Kewanee. Mrs. H. E. Ke'logg	5 00	IOWA, \$489.27.	
Lombard. Ladies' Soc. Cong. Ch., 2 pkgs. Patchwork, for Sherwood, Tenn.		Burlington. Cong. Ch., 32.15; Y. P. S. C. E., 1.17	83 32
Maywood. Miss Mary Erwin, 5, for Mount-ain Work; 5, for Indian M.	10 00	Cedar Rapids. First Cong. Ch.	15 12
Morrison. Miss Ellen S. Brown	1 00	Cresco. Cong. Ch.	25 00
Oak Park. Cong. Ch.	199 92	Dover. Mrs. Jane P. Mather, to const. MISS LILLIAN MATHER and Mrs. EUGENIA MATHER L. M.'s	60 00
Newark. Mrs. F. Heavenhill	1 00	Farragut. Package Work, for Savannah, Ga.	
Peoria. Miss Rushford, for Student Aid, Emerson Inst.	6 50	Grand View. Cong. Ch.	10 00
Plainfield. Cong. Ch.	14 00	Granger. Phylla Minns, Pkg work, for Savannah, Ga.	
Princeton. Mrs. P. B. Corss	10 00	Independence. W. S. Potwin, for Stu- dent Aid, Talladega C.	10 00
Rockford. First Cong. Ch., 60; Sab. Sch. of Second Cong. Ch., 20	80 00	Independence. N. E. Cong. Ch.	6 50
Saint Charles. Cong. Ch.	3 00	Jewell. Cong. Ch.	6 50
Seward. Sab. Sch. Cong. Ch.	4 10	Lincoln. Cong. Ch.	2 50
Sterling. Sab. Sch. of Cong. Ch.	4 81	Lyons. Anna M. Smith's Sab. Sch. Class, Pkg. work, for Savannah, Ga.	3 35
Turner. Mrs. R. Currier	5 00	Manson. Cong. Ch.	58 02
Waverly. Cong. Ch. and Soc.	24 50	McGregor. Cong. Ch.	31 00
Illinois Woman's Home Missionary Union, by Mrs. C. E. Maltby, Treasurer, for Woman's Work:		Montour. Cong. Ch.	57 89
Amboy	18 00	Tabor. Cong. Ch.	
Buda	7 10	Iowa Woman's Home Missionary Union, for Woman's Work:	
Chebansee	5 60	Central City. W. H. M. U.	10 00
Chicago. N. E.	80 41	Chester Center. Busy Bees.	3 00
Chicago. Lincoln Park	10 54	Dubuque. L. M. S.	25 00
Elgin	10 00	Decorah. W. M. S.	25 00
Emington	5 00	Earlville.	10 00
Hamilton	8 00	Eldora. L. M. S.	20 00
Lee Center. Mrs. S. E. Trow-bridge	1 00	Grinnell. W. H. M. H.	3 39
Oak Park	40 40	Farragut. W. M. S.	10 00
Oak Park	8 25	Keokuk. S. S.	5 00
Central Assn. Lottie Morris' Pin Cushion	10 25	Lyons.	4 25
Rockford. Second	5 00	Maquoketa. S. S.	1 40
	204 15	Toledo. Y. P. S. C. E.	2 53
ESTATE.	\$1,207 52		119 57
Rockford. Estate of Mrs. Eunice B. Lyon	100 00	MINNESOTA, \$246.72.	
	\$1,307 52	Austin. Union Cong. Ch.	51 15
WISCONSIN, \$160.76.		Belgrade. Cong. Ch.	3 55
Beloit. Cong. Ch.	16 00	Duluth. Pilgrim Cong. Ch.	51 20
Clinton. Cong. Ch., adl.	25 55	Glenwood. Cong. Ch.	65
Delevan. Cong. Ch.	15 00	Hasty. Sab. Sch. of Cong. Ch., for Stu- dent Aid, Tougaloos U.	2 00
Hammond. Cong. Ch.	3 00	Lake City. Miss Sarah Manning, 8; Miss Mary A. Bye, 2, for Student Aid, Williams- burg Academy, Ky.	10 00
River Falls. First Cong. Ch.	10 00	Minneapolis. Pilgrim Cong. Ch., 20.21; First Cong. Ch., 15.51; Park Av. Cong. Ch., 11.67	47 39
Rosendale. First Cong. Ch.	50	Minneapolis. Dyer Bros. Organ, for All Heating Springs, N. C.	6 80
Wauwatosa. Cong. Ch.	5 00	Monticello. Cong. Ch.	
Wisconsin Woman's Home Missionary Union, for Woman's Work:		Northfield. Sab. Sch. Cong. Ch., for Stu- dent Aid, Talladega C.	43 91
Bloomer. S. S.	2 00	Northfield. First Cong. Ch.	21 67
Eau Claire. W. H. M. U.	9 65	Saint Cloud. First Cong. Ch.	3 40
Madison. W. H. M. U. First Ch.	2 81	KANSAS, \$91.51.	
Milwaukee. Ladies Grand Av. Ch.	70 00	Brookville. Cong. Ch., 2.63, and Sab. Sch., 2.	4 63
Platteville. W. H. M. U.	1 25	Council Grove. Cong. Ch.	3 62
	85 71	Fort Scott. Sab. Sch. of First Cong. Ch.	2 71
MICHIGAN, \$152.57.		Lawrence. Ladies' Missy Soc. of Second Cong. Ch., by Mrs. E. M. Jackson	3 00
Battle Creek. J. C. Williams	50	Leavenworth. First Cong. Ch.	65 00
Coldwater. Mrs. H. Bogardus	2 00	Topeka. Central Cong. Ch.	12 55
Detroit. Trumbull Av. Cong. Ch.	14 50	Topeka. College Hill, "Friends," Bbl. of Books, etc., for Meridian, Miss.	
Eaton Rapids. First Cong. Ch.	10 00	MISSOURI, \$51.92.	
Grand Rapids. Young Ladies Park Missy Soc. of Park Cong. Ch., for Santee Indian M.	20 00	Bonne Terre. First Cong. Ch., to const. REV. JOHN B. FISKE L. M.	30 00
Greenville. Cong. Ch.	25 00	Laclede. Rev. E. D. Seward	2 00
Jackson. Friends	5 00	Neosho. Cong. Ch.	3 65
Jackson. Mrs. R. M. Bennett	2 00	Pierce City. First Cong. Ch.	16 27
Kalamazoo. Mrs. J. A. Kent	5 00		
Ludington. Cong. Ch.	20 00		
Milford. William A. Arms, to const. AL- BERT AVERY LYON L. M.	30 00		
Saint Clair. Cong. Ch. (A Lady)	2 00		
Saline. Mrs. Maria Wood	1 50		
South Haven. Cong. Ch.	1 75		
Tecumseh. James Vincent	10 00		

NORTH DAKOTA, \$12.50.			
Cummings, Ladies' Miss'y Soc., by Mrs. Mary M. Fisher, State Treas	5 00		
Mayville. Cong. Ch.	7 50		
SOUTH DAKOTA, \$5.00.			
Egan, Rev C. W. Matthews and wife	5 00		
NEBRASKA, \$35.23.			
Ashland. Cong. Ch.	5 85		
Beatrice. Mrs. B. F. Hotchkiss, Box C., etc., for Sherwood, Tenn.			
Cambridge. First Cong. Ch.	4 32		
Nebraska City. Woman's Miss'y Soc., by Mrs. J. B. Parmelee, Treas.	15 00		
Olive Branch. German Cong. Ch.	2 10		
Red Cloud. Cong. Ch.	6 96		
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Belmont. Mrs. F. A. Blackburn, 10; Mrs. E. L. Reed, 10.	20 00		
Saratoga. Sab. Sch. of Cong. Ch.	4 25		
WASHINGTON, \$10.36.			
Tacoma. Sab. Sch. of First Cong. Ch.	10 36		
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Donations.	\$22,900 05		
Estates.	20,616 25		
INCOME, \$2,732.82.			
Avery Fund, for Mendi M.	600 32		
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De Forest Fund, for President's Chair, Talladega C.	485 00		
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Nashville, Tenn. Tuition.	674 07		
Pleasant Hill, Tenn. Tuition.	41 45		
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Chapel Hill, N. C. Tuition.	15 50		
Melville, N. C. Tuition.	6 00		
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Wilmington, N. C. Tuition.	26 50		
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Atlanta, Ga., Storrs Sch. Tuition	268 91		
McIntosh, Ga. Tuition.	26 63		
Savannah, Ga. Tuition.	234 35		
Thomasville, Ga. Tuition.	83 90		
Woodville, Ga. Tuition.	8 00		
Athens, Ala. Tuition.	64 30		
Anniston, Ala. Tuition.	65 38		
Marion, Ala. Tuition.	83 75		
Mobile, Ala. Tuition.	273 83		
Selma, Ala. Tuition.	69 50		
Talladega, Ala. Tuition.	305 55		
Meridian, Miss. Tuition.	112 90		
Tougaloo, Miss. Tuition.	145 00		
New Orleans, La. Tuition.	446 80		
United States Government, for Fort Berthold, Indian M.		4,713 49	
Total for December.		\$51,853 61	
SUMMARY.			
Donations.	\$55,371 68		
Estates.	36,158 92		
		\$91,530 62	
Income.	4,382 82		
Tuition.	9,195 10		
United States Government.	891 00		
Total from Oct. 1, to Dec. 31.		\$105,999 54	
FOR THE AMERICAN MISSIONARY.			
Subscriptions for December.	145 81		
Previously acknowledged.	85 41		
Total.		\$231 22	
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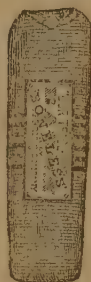
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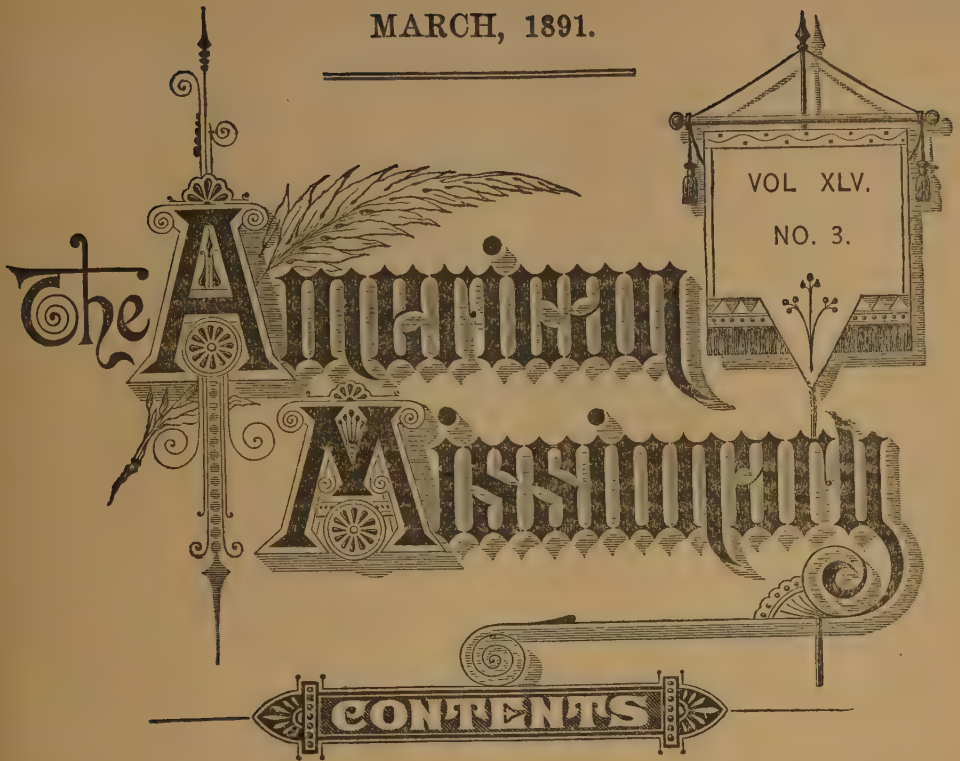
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MARCH, 1891.



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THE AMERICAN MISSIONARY.

VOL. XLV.

MARCH, 1891.

No. 3.

American Missionary Association.

BACK IN THE MOUNTAINS.

We devote many pages in this number to reports of explorations in the most destitute and necessitous regions of our great mountain field. In reading them, it must be remembered that they have been made among the mountain fastnesses and in populations that have remained untouched by many of the forces of modern progress. But there are hundreds of communities in this vast region having religious and educational institutions, and centres of intelligence and morality. The pioneer missionary goes where there is missionary work, not into populations already supplied with the means of education and religion. His reports must not be taken as characterizing the whole mountain region; but he describes the communities which he has visited. We say this because we wish to guard against the impression that these reports indicate either the highest or even the average aspects of social and religious life among the mountains. These reports give facts as they are in great numbers of communities; they show that deep and widespread need of the work which we are called to do, which is awakening such ready responses and full co-operation throughout the North.

FOR FAR-OFF ALASKA.

It is but once in the year that we can count with any certainty on sending or receiving letters from our missionaries at Cape Prince of Wales, in Alaska. Nothing has been heard from them since we received the encouraging communication published in the January number of the *Missionary*. But we are preparing to send the needed supplies to them by the first vessel which shall penetrate those Arctic regions. In looking over the carefully prepared list we note some things that some of the Sunday-schools of our favored churches, or individual Christians might desire to pay for and send. For example, a large bell, weighing 250 pounds and

costing about \$62.50, would, if furnished by a special contribution, ring out over that clear atmosphere a call to the Christian school that some one would be glad to remember was his donation. Another item is a United States flag, eight feet long, costing seven dollars. Would not some person be glad to remember that he had sent that flag into that far-off place? Then a tent is needed, costing twenty-four dollars; also a camp-stove for eight dollars; two wood-stoves at ten dollars and fifty cents each; a fire extinguisher; and a medicine chest, filled, worth fifty dollars.

We present this variety. Generous responses for one or all will be gladly accepted, and will be doubly welcome to the missionaries as being the gifts of dear friends in the home-land.

THE INDIANS.

We thank God that the threatened bloodshed has been averted among the Sioux. It was sad that some lives were lost but merciful that no more were sacrificed. It is too soon to tell what will be the outcome of this recent craze. We hope it will work favorably to the extension of Christian education, and from some parts of the field we are assured that this is the prospect: in others, it is more doubtful. But one conclusion is clear—that the Indian problem must be hastened to its solution. The American people, as citizens and Christians, cannot longer trifle with this question.

First of all, Congress should make adequate appropriations for carrying out the well-laid plans of the Interior Department to furnish a common-school education to every Indian child in the nation. Congress has done much the past twelve years, but it has not done enough to meet the emergency.

Another important step is to clothe the Commissioner of Indian Affairs with adequate authority to push the work in his department—in securing good agents, teachers, and employés.

Co-operative with all this, the churches ought to renew their zeal and contributions to stamp the impress of Christian truth and life on the Indians, as they emerge from barbarism to civilization.

REVIVAL IN FISK UNIVERSITY, NASHVILLE.

A most precious and wide-reaching work of grace has just occurred in Fisk University. Special meetings began with the week of prayer. The English evangelist, Mr. James Wharton, who is laboring with uniform power and success under the American Missionary Association, had charge of the meetings, which were held every night, continuing but one hour. Mr. Wharton preached a short sermon to the students, and then gave an opportunity to inquirers to present themselves for prayers. During the first few nights, the response was confined to the girls in the institution, but at length the interest extended to the young men, so that the number of conversions is about equally divided between the sexes.

The preaching was very plain, full of illustrations and aimed to secure immediate decision on the part of the students. As the result of the meetings thirty were hopefully converted. The meetings were greatly blessed, also, to the strengthening of Christians.

In November, the young men of the college had held meetings during the week of prayer for College Young Men's Christian Associations, and nine young men and one young woman were converted, making forty conversions in the University during the year. Since the beginning of the University, there has not been a year without the conversion of from twelve to seventy of the students. In this respect the institution has been richly blessed. As a result the teachers and workers who go out from Fisk are, in general, imbued with the spirit of Christ.

A CHURCH ORGANIZED.

REV. R. C. HITCHCOCK.

From the very opening of the Connecticut Industrial School at Thomasville, Ga., there has been a great interest in personal religion, and at the close of a series of meetings held at the beginning of the new year, every one of the forty boarding students was rejoicing in the blessed hope of sins forgiven. Among the young people attending the day school there has also been a great interest, and many have come to Christ. Besides a large number who have been greatly awakened and have felt the need of a new consecration, more than forty, who had never felt any special interest, have professed Christ and nearly all united with some church.

Sunday, February 1st, was a day of intense interest, it having been planned to organize a church in connection with the school on that day. An eloquent sermon was listened to from Rev. F. R. Sims, of McIntosh, Ga. One of the students who desired to enter the church was quite sick in bed, but the rites of baptism and communion were given her as she sat propped up by pillows in her room. Loving hands had made all about her and her room beautiful, and as her teachers and schoolmates stood or knelt about her bed and sang with subdued voices the sweet songs she loved, it seemed not very far from the pearly gates.

At 7:30 P.M., the chapel was again filled with an attentive audience, and twenty, mostly young people, members of the school, entered into solemn covenant with God and each other, and "Bethany Church" was organized. The address of recognition and welcome was given in a very feeling manner by Rev. J. R. McLean, of Macon, and the rite of baptism and right hand of fellowship by Rev. R. C. Hitchcock. The celebration of the Lord's Supper followed, and officers of the new church were elected.

This school and church cannot fail to be a great power in the community. The young people who have entered into church relations are among the best and most influential in this part of the State.

THE RELIGIOUS NEED OF THE MOUNTAINS.

One of our missionaries not long ago proposed to offer prayer with a family where he was calling, when the woman said, "Call Tommy; he's eleven, and never heard anybody pray in his life."

This case is no doubt exceptional, and the religious need of the mountain country is not to be measured by the number of such incidents that can be collated. Most mountain families have frequent opportunities to attend religious services of some sort, for their churches are fairly numerous. Statistics may even show a high percentage of church members in regions where religion is at a low ebb. Statistics are misleading unless we verify our units. The number of church members signifies little unless their type of piety is known.

For example, a territory not much larger than a county comes to mind in which there are twenty-three churches of the same denomination, associated with each other, whose enrolled membership is more than two thousand. When it is added that the district is thinly settled, and that these are not half the professing Christians in it, the impression is made of an unusually good religious condition. But of these twenty-three churches only eleven maintain Sunday schools, and of these two thousand church members only forty-three can be found who are willing to pray either in public or in their families; moreover, these churches belong to the most active denomination in that region. The need of raising the level of piety in the existing churches is the one that presses itself most strenuously on the thoughtful observer.

This end cannot be accomplished by going through the country in the mild season of the year and holding protracted meetings. Nothing is easier than to gather these people day after day for ten days, or twenty days, and bring scores of them to confess Christ after some sort. The work may be genuine as far as it goes, and only good *if properly followed up*. Too often one who goes over the track of such work two or three years afterward finds few growing Christians. Sometimes such converts have not been gathered into any church organization, but left as waifs without a religious home. Continuous pastoral work is essential for the end in view.

Of pastoral work in the proper sense, the mountain region knows almost nothing. Even if the preachers there had the heart and the training for it, how can they find opportunity when they must give their strength to self-support on their farms and can only bestow fragments of their time on the work of the ministry? Missionary aid must be given to the right sort of men if found there, or employed in sending men there, in order to secure the needed pastoral work.

If one church in a county can at length be raised to the right efficiency, as a praying and working church, its influence on all the other churches will be more important than even its direct work.

MOUNTAIN WORK.

A MOUNTAIN EVANGELIST.

After receiving instructions from the Association, I took the first train up among these heights as far as the railroad goes and then made the rest of my way afoot. I was received at Mr. ——'s with the heartiest hospitality ;*and this is a common experience among these kindly and simple-hearted people.

My mountain experience commenced here with dinner consisting of "corn dodger," underdone cabbage and pork. It was a little too much for me, I must confess ; I made believe I had had plenty of dinner without eating much. Supper consisted of the same fare with coffee, as at dinner without sugar or milk, and the absence of care in the preparation of meals is such as to deter one from desiring to eat. Men, women and children keep up a constant spitting in the fire while the cooking is going on, which is done by a log-fire on the hearth, there being no stove. The doorway is the only place by which light enters the one room of the house, perhaps eighteen by eighteen feet. There were five beds in the room. These were occupied at night by the man, his wife, a son and his wife, and twelve



A MOUNTAIN HOME.

children, myself and another visitor. The doorway, being the only way by which light enters the room, has to be open all day. While one is toasting the face at the fire, the back is being chilled, and it requires a frequent change of position on a cold day to maintain an equilibrium of temperature of body. This description of house, food, &c., is the same for all the homes I visited in this region. There was no variety. I conducted devotional service at night, as I do at all places where I may, for which the man expressed himself very grateful. The next morning I went on my way for several miles. At one house I met an old lady who claimed to be a Christian and a member of a Baptist church. She could not read but was glad to have me read to her, and, with tears filling her eyes, she expressed her gratitude, saying with emotion: "That is the first time any body has read for me since my husband was killed in the war."

AMONG EX-MOONSHINERS.

The last mile was over a steep mountain side which in another hour I had climbed and arrived at my destination. I spent the next four days and nights among ex-moonshiners. On Sunday I preached in a log school-house in the morning. The school-house like the dwelling houses, is without window. There was no desk or blackboard. The doorway is the only opening in the walls. Within, on the rough floor I found a few benches made of split logs. This happened to be the Sunday for their monthly service, to which twenty-five persons came. In the afternoon I preached in a dwelling house.

Over a year ago a Second Adventist preacher came among them and started a revival and when the excitement ran high he formed a church of twenty-five or thirty members, not five of whom are living Christian lives. The preacher becomes drunk sometimes, has deserted his wife and is said to be under bonds to appear at court for dealing in illicit whiskey. There are also charges and counter-charges of profanity, drunkenness and stealing. I heard a deacon abusing his wife in language not supposed to be used by deacons. It is expected there will be one more church meeting and that the existence of the church society will end. They do so much that dishonors Christ, the disbanding will be an advantage, a blessing to the community. I was talking in the family of a deacon about the arrest and trial of Jesus, when the deacon remarked: "Yes, Jesus was one o' them Jews tribe and Pilate betrayed him."

"QUITE SMART OF SCRIPTUR."

I had some conversation yesterday with a young man of seventeen. Yes, he had heard of Jesus Christ, had read "quite smart of scriptur," but he did not know where Christ was born, nor where he lived; did not know that Christ had died, "though he mout be dead, I aint heered on it." He became interested, and asked me to tell him something about Jesus. I told him some of the important facts in the Saviour's life.

I enclose a rough map—made from memory and “guess”—of this settlement, showing the location of the houses and suggested location of school-houses, for a missionary teacher to work in, as well as a dwelling house. These houses, built of logs, with imported windows and doors, could be built for \$250 or \$300. It is a terribly hard place morally and physically. For personal considerations, it is far from my choice as a place to live in, but if duty requires I am ready to see to the erection of the houses and to work in them.

You may notice in my bill of expenses some very low charges for entertainment, but in such cases I have stopped at places where the people were very poor, and the food consisted of cabbage, or beans, or hominy, and corn bread, and perhaps coffee made of burned cornmeal. I do not like to partake of their humble fare without some acknowledgment, and they think themselves well paid by the small amounts I leave them. At most places I am invited, and these invitations are generally accepted.

I spent last Sunday in a family consisting of father, mother, and four children, six miles from any place where service could be held. We had the Sunday-school lesson, conversation, reading and singing by the visitor, and I trust it was a profitable day for each of us.

TOO MUCH PREACHING.

On Friday night I reached a place where there is a church building. The church members have so little of the spirit of the Master that they have pulled themselves to pieces. The minister left them and the neighborhood the day before I got there. I offered to stay and conduct Sunday-school and church service on Sunday, but the half-dozen persons to whom I addressed the proposal replied that they had “had too much preaching and were going to do without for awhile.” I concluded that it was a hard place, a stubborn “corner.”

I crossed the river on Saturday afternoon at a ford and stopped at the first farm house tired and glad of the coming day of rest. The man I stopped with had “no use for preachers nor Christians,” but consented to have devotional exercises at night and twice on Sunday. I talked with him about the mountain people and asked him what he thought best to do in regard to them. He thought “the best thing is to let them alone and mind your own business.” He evidently had no idea of being his brother’s keeper. From this time till my last visit on Tuesday, all the people I found were in better circumstances and most of them were members of Methodist or Baptist churches.

I found in one family five children of from two to thirteen years; not one member of this family could read. None of the children had any idea of God, nor of Jesus Christ. They did not know the name of the present month, nor the name of the day of the week.

A CREDITABLE LETTER.

DIER BBOOTHER AND SISTER CHILD
 ERN AND FRENDDES AFTER MY
 BEST LOVE to YOU ALL I CAN
 INFORME YOU THAT WE AIR ALL
 WELL At this tIME HOPING YOU to

This note was written by a mountaineer who welcomed with most generous hospitality our pioneer missionary into his home on a slope of the Great Smoky Mountains. He was the only one of his large family who could read or write; and, rude as this is, it reflects the greatest credit upon the perseverance of one, who, under adverse circumstances could attain so much skill. It also illustrates the condition of communities in the more distant mountain fastnesses, where the making of this letter was an evidence of the highest attainment in learning in the neighborhood.

AMONG THE GREAT SMOKY MOUNTAINS.

The settlement in which I have been at work is among the old Smoky Mountains of the Unaka ridge. Referring to this place, several persons have told me they often "run off the preachers." They go to the meetings with jugs of whiskey to carouse and shoot. One man said, "I have counted eighteen shots fired in one meetin'." They fire guns and scare the preacher, and then he don't come no more." Said one, "I used to go to meetin' onct, but I don't never go now, since they got to cuttin' up so, drinkin' and shootin'." I kinder thought it didn't do me no good, and I ain't been of late."

A DRUNKEN REVIVAL.

Over the lofty ridge five miles away is another settlement notorious for the lawlessness of many who congregate there. There was a "revival" there recently. As the preaching and shouting went on, the usual number of those who were impressed and wanted to "jine," took their places on the "mourners' bench," and a bottle of whiskey was passed among them. Thus revived, they were baptized and received into the church. I have this from members of the church who, themselves, drink, but who thought it was going too far to drink at the "mourners' bench," and to leave the same "drunken and cursing." "'Taint right," they said, "to be drunk when gettin' baptized as some of 'em were over thar." At a party held a

short time later three of the young women, then members of the church, became intoxicated with the others. At a party held about a week ago some, after getting into a comfortable state of intoxication, held a prayer meeting, others cursed and some went to hand-shaking, saying: "I forgive you uns, and you uns forgive me." I heard this from one who was there, and did not know to whom he was telling the story.

This region is infested with criminals, who, being in the majority, elect some of their own number to offices and, having no fear of punishment, amuse themselves by committing all sorts of outrages against honest men, —steal stock, destroy property and crops, burn fences and shoot at houses. I stayed two nights at the home of a man whose mill they blew up two years ago last Christmas.

WORK FOR A CHRISTIAN FAMILY.

These people have no longer any profits from whiskey. The game is all gone from the woods, and not having learned to provide ahead of necessity, they seem to be helpless. They need a Christian family to go in among them and show them by example how to live, how to work, how to cook, how to manage, how to forecast. Occasional visits will not avail much towards enlightening them. They need the constant presence of enlightened Christian love and influence, for which there will be no returns, perhaps for years, except the knowledge of duty done to weak brethren and sisters who are precious in the Master's eyes.

On my return I called on a man who characterized the neighborhood in such terms as these: "I aint no Christian. Don't want to be no sich as the preachers and Christians is around here. The preacher gets drunk then he tells them he's sorry. They'll all go to the devil. May be somebody orter to do somethin' I reckon, but I don't think anybody'll try to." I am willing to go there and establish a mission, as I have suggested, or in some other way, as you may think better.

INVITING MISSION FIELDS.

If a mission could be established at each of these places, a Sunday-school and one preaching service could be sustained at each of them the year round. They are both inviting fields for mission work.

It seems to me that if Christian people could see what has been brought to my notice, they would not rest till they had sent faithful teachers into the settlements in these mountains. The houses are far apart, from a quarter of a mile to two miles, according to locations of springs and size of valley or cove. I find some families as good in character as may be found anywhere, with the exception of the refinements resulting from education. But within the last week I have met and conversed with five girls, whose ages varied from twelve to sixteen years, who cannot read; nor could they, without difficulty, solve the simplest operations composed of unit figures.

I spent three evenings with them at different places, being their teacher, and they were the most attentive and diligent pupils I ever had. They have Christian mothers, and in one case a Christian father, but these parents cannot instruct their children in the common English branches. Christian instruction is not imparted because of lack of ability to teach anything on that subject. These girls with a common school education would be an ornament to any home. But there are other homes where vice, misery and wretchedness are the most prominent features. Great factors in the production of these miserable places are the whiskey stills within a few miles. At these hells men and boys are being turned into devils. I know this, for I have seen some of them undergoing the process of transformation.

SEEKING IN THE WILDERNESS.

I was on a trail all day last Tuesday. At near sundown I reached a cross-trail concerning which I had not been informed, and not having seen a person all day, I did not know which way to go, so I concluded to put up at one of the trees. I collected a supply of wood and made a fire handy to my forest hotel. I made a frame of limbs and branches to the windward, hung my overcoat on it for a wind-break, and rolled a small log against the tree for a seat. Thus I had settled comfortably for the night when two men passed. They declined my invitation to share my lodging for the night, but invited me to go with them two miles further, to the settlement. As this was my objective point, I was quite willing to leave my quarters and accompany them. Arriving at my destination about an hour after dark, I enjoyed my supper and a sheltered bed.

On one occasion after visiting a house where the father, a very bad man, had made great professions and promises, one of his children, a lad of ten years, said to me: "We uns can scare pap like the dickens 'bout a storm. Good God! you should hear him go to prayin' when it thunders; then in two or three days after, he'll go to cussin' agin. He didn't go to cussin' afore you, 'cause he don't cuss afore a preacher. Pap told you he'd larn we uns to read and write, but he'll no more do it than nothin'. He sez he will to you, but he'll never do it, and he don't never mean to. Pap don't never work, we uns has to do it all."

"COME AND STAY."

An old lady one day said to me, "I was a good scholard onct till I got married, then I throwed it all away. I kin read some yit."

Another said, "May the Lord send some un, so we kin have teachin' an preachin', or else I don't know what we'll come to."

A man in conversation said: "We need Sunday-school and day school and preaching wuss 'n ennythin' ever wuz in these yer mountins."

Another said, "If you'll come and *stay* with us, it'll be the best thing ever happened to we 'uns."

Another, "We are so poor we ain't got nothin' to pay a teacher, but we needs edication pow'ful bad."

Another, "We ain't got nothin', and I don't know how we can hev no school nor preachin' less the good Lord 'll send it to us in some way."

A grandchild whom I afterwards met, and whom I judged to be sixteen or seventeen years old, who did not know her own age, told me there was a church five miles away, and that service was held there once a month. In answer to questions she said: "Sunday-school thar? No, nor never will be. Thar aint nobody to learn us nothin', and there aint no use in goin' to learn nothin'. Yes, I'd like to go if there was anybody to learn us, but nobody goes to church from here, it's too fur."

It is a number of miles to the nearest place where Christian services are held once a month. It is as hard to travel that distance as to walk ten miles in a level country. Sometimes a man goes, but it requires a day to go and return. The women and children cannot go. There have been but three religious services held in this settlement in three years, till Sunday last, when I held three in places two miles apart. The larger portion of the men in this settlement spent Christmas day in drinking whiskey. I interested one man sufficiently to keep him at home. This was a beam of sunshine to his wife, for he is a demon when he is drunk. At such times the children scatter like young partridges, while he unmercifully beats his wife, curses them all and wishes they were all in hell.

HER ONLY HOPE.

A Christian woman in whose house I held service yesterday morning, has been to a religious service but twice in twelve years. She lives a wretched life, in want of the comforts, no, the necessities of life, while her husband is a strong, healthy brute. She told me her only hope was in the Lord's promise to reward her if she was faithful to the end. When I went to the house yesterday morning, a little before the hour for service, she was shivering from the cold, having only a little fire and no wood, and the children were too small to cut any. I went and cut some; we soon had a good fire and wood enough to last till this morning. Her husband had gone away on Saturday, and had not returned. It is wonderful what these women and children can endure and yet live; and all this misery comes from ignorance and whiskey, neither of which could continue to exist if the Christian people of the country knew of these wretched conditions. There are about twenty or twenty-two families in this settlement. There are seventy-one children, not ten of whom can read. The whiskey drinkers do not want their children to go to school lest they themselves would have to do a little work.

On one occasion, while talking in a family gathering, I spoke about whiskey, tobacco and snuff. They all used snuff, but were so impressed by what I said that they resolved never again to use it, and actually gave me the family snuff-box and sticks as a pledge. The father told me with animation that I could not have said anything to his girls that would have pleased him better. He said my talk to them was one of the best sermons he ever heard. This family, there and then, formed themselves into a Christian Endeavor Society, and will begin at once to work in alleviating the sufferings of a poor woman in the vicinity.

SINGING THE GOSPEL.

These mountain people seem to be exceedingly interested in preaching, and more so in singing. My fame as a singer goes ahead of me. I have to sing in family gatherings after supper, and never refuse to respond to their requests. These solo concerts consist of selections from Gospel Hymns and last from one hour to three hours. When sometimes I ask if they are not tired, they say: "Oh, no! We'd like to hear it all night." But I know when to close the entertainment and do so. They think I am a "pow'ful good singer," and Gospel Hymns is a "mighty nice book," and has a "pow'ful lot of master songs in it." The Lord has not left himself without witnesses even here, but they are few and far apart.

HIGHWAYS AND BYWAYS.

On Monday I helped put out a mountain fire and another on Tuesday, made a few visits and visited other families on Wednesday. Of the forty-four children found, I do not think one can read intelligently. I should have been glad to have had copies of the New Testament, so I could have left one in any family where I found that one or more of its members could read. There were some men I did not see. They could not conceive that anybody but a detective could have any business there, and they look on strangers with suspicion.

NO USE TRYING.

One man, in whose house I conducted worship, thought there was no use in trying to reform anybody in that dark corner. But there seems to be a desire on the part of some of the worst characters to reform. One ex-moonshiner whose business has been destroyed by the revenue men, acknowledged to me that making whiskey was a bad business, and he was glad he was out of it. He has six children, none of whom can read, and he wished they could go to school. He said he wanted to lead a better life and asked me to pray for him, which I promised to do and hope that will not be all I shall do for him and his neighbors and their children.

In one house I met a girl about twelve years old, who did not know her age, could not read and had never heard of Jesus Christ. She had heard her father say God, but did not know what it was; she had never heard her mother say it. She was a bright child. It was a beautiful morning, and, sitting on a log near the house, I directed her attention to the sun, the trees, the grass, the cotton plants, the brook which was rippling near by, and tried to explain to her that God made them for men to enjoy and that God loved her. I taught her a little prayer, which she promised to say to God every day. As I talked with her she seemed delighted and her eyes sparkled with pleasure. Those few moments have been a lift to me every time I think of them.

THE COST OF CRIME.

Some of the good people with whom I conversed, strongly urged me to stay with them or to come back. I was sorry I could not do either. It will cost less to educate all these children in morality than to leave so many of them where it is certain they will become criminals if the present conditions continue. Immediate help is demanded, for some of them are on the high road to ruin; others are innocent, but all are ignorant.

Are there not men and women in our land who will change the current of a few dollars a year from some luxury to the education of the children of a settlement here, and thus change the course of lives now rushing into vice and misery, to the current of usefulness and happiness? Surely such a use of wealth is laying up treasures in heaven. I should have been glad to have had clothing to distribute among some of the women and children I have met during the last three weeks. Many of them are but thinly clothed and are ragged. I cannot keep back the tears when I think of these things.

"GITTING RELIGION."

I have met a youth of about seventeen or eighteen who wants to "git religion," has been to the mourner's bench, but did not "git it thar." He thinks he nearly got it "onct, in a mill,"—does not know whether he was awake or asleep, "but it seemed to me ez ef I was a goin up, and I thought if I kep a goin, I'd get to heaven; an the miller, he called me, and it tuck it all away. Ef he hadn't a called me I think I'd a got religion then. I don't swear so much ez I used to, two years ago." I spent an evening with him since talking of repentance, confession, and belief in Christ, as essential factors in "getting religion."

A woman of whom I asked permission to hold a service in her house, said: "I'll be right glad if you will. I'd love to have meetin' every Sunday. I hev only been to meetin' twice in twelve years, but I've never forgot what my old father said to me when he was on his death-bed. He said, 'don't let them hinder the salvation of your soul.' It is jest the

hope I hev in wut you hev been a readin' thar that keeps me up. I do hope the Lord'll take me up at last for all I've suffered." I have since learned that this poor woman's husband is a lazy, drunken brute, who gives whiskey to his children, till they too become drunk and fight.

A YOUNG MAN'S SUMMER SERVICE.

One bright summer morning, as I descended the western slope of the overhanging mountains, suddenly I came upon a rude village nestling closely under the overhanging cliffs of that noted range. Stepping to a rude cabin, I asked through a crack in the door, "Where is the town of ——?" "You'r right in hit," came the answer. I laughed outright, for this was to be my first parish, and here I was to plant the cross of Christ, pointing to a better life beyond. I trudged on, questioning in my own mind: Can I do anything here? Will the people listen to the story of Jesus? At last I found myself in a log house, called the hotel. Here I was received with a warm welcome by a kind-hearted hostess, who informed me that I would have all I wanted to do in fighting the devil in that place.

This I found to be very true: and let me say that during all the struggle, this kind lady was found ever to be true to herself, and to her God. The village is made up of about seventy houses, built either in the old pioneer style, or in a late crude style of architecture, called the shanty. In these cheerless places dwell the people, about three hundred and fifty in number. The whole place is owned by a coal company.

My first few days were spent in viewing the people and the general surroundings. The business part of the town was made up of a company store, a saloon, with a little jail annex. The village was incorporated for no other purpose than to establish the rum temple. I found the people industrious, while there was work, and kind-hearted, when you let their sins alone. The first Saturday night I spent in that section, a colored man was shot. On the second Saturday night, they celebrated my coming by a big dance which terminated Sunday morning in a "cutting affair" (with drawn knives) and a terrible disgrace. My text, or subject, the following evening was "The need of a Saviour in ——." The house was full of all kinds of people, including the best and the worst of the place. As they went out, there was a stir, which was afterwards interpreted: "I'm not going to hear him again, he preached right at me."

The following weeks were spent in the Sabbath-school work and in the homes. Our school grew rapidly in attendance, as well as the preaching services. But before very long I noticed that the men and boys began to fall away. Some looked very sour at me as I passed. Strange language was hurled after me as I went along the streets. I did not know what to make of it all, until a woman was heard to say: "Well if the men don't run

A Characteristic Appalachian Mountain Landscape.

WHITE TOP MOUNTAIN, VIRGINIA.

that —— preacher out of here I'll do it alone, and inside of three weeks, too." The excitement grew hotter and some men more determined. The house was full each night ; but away they would go, and tell their comrades how I had preached against them, and what I had said, changed to suit the narrator, of course. The truths cut deeply, and some of them became as ashamed as they were mad. "Who is telling him all these things," was the question. Then they would pitch on some poor fellow, and make his life hard for "giving them away." So it went on for three or four weeks, and still I was there, not knowing what the morrow would bring forth. Things grew darker ; hate was written on some faces, and many were fighting over the "preacher."

The cause was simply this : it had been reported secretly that the Company were going to keep one dollar per month off from each man's wages in order to pay the minister a salary. This flew like the wind ; men and women were maddened, and my time seemed short. The plot was discovered just before one of our services, and I took advantage of it at that meeting. I told them that I was much pleased that they were planning to pay me a salary ; I needed it, and therefore was very thankful to them. I thought that some would mob me then and there, by the look of their faces.

After a little, I stated, that as I was also interested in the affair, they ought to consult me in regard to the manner of paying my support, and so I was going to take that opportunity to suggest a method, *i. e.* "If you really intend to pay me a salary, I shall consider myself amply repaid for my work, if you will put some lights in this house, a Bible on this stand, and make this a fit temple for God."

Never have I seen such an ashamed lot. I took advantage of it, and right up to a great holiday, it seemed as though a great break would be made in their midst. The men came back, and I welcomed them warmly. The last Sunday before the holiday there was a great and welcome change. Never have I had such a time. It seemed as though all hearts were ready; the hardest criminals melted before the Word; some yielded to its influence. But when the fatal day came, rum was deadly, and in the thirst for blood, softened hearts grew harder. From that day I seemed to be hammering to sharpen steel, instead of to mould the clay. Days grew darker, liquor flowed more freely, drunken brawls were more frequent. No one was killed, but drawn knives and flourished revolvers were common. They threatened twice to fill me with beer; they brought their beer into the house above me, and made a stinking cess-pool there, and in many ways made life very burdensome. I was up more nights than I slept, during my stay there. Many a week I have gone with only one or two nights of sleep. Often there was a drunken brawl, with the firing of revolvers. I could not tell from one moment to the next what to expect; and it seemed some days that I could not pass another in that place.

I remained as long as I dared to, in view of a year's hard study before me. I was all worn out, and sadly needed rest. I thought to stay through into September, but as the fever was spreading fast there, and as I was so run down, I thought it wiser, in view of future work, to leave in time. This I did, but was taken ill on my way North before I reached home.

NEWS NOTES FROM THE WIDE FIELD.

Last Sunday was another day of victory with us here, and eight souls were added to our church membership, making thus far thirty during my pastorate. Among these is a man of desperate character who has been noted as a dangerous man, but every one looks on his conversion as genuine, and we believe he will work for the Master with as much zeal as he has for the evil spirit. A constant revival spirit has been felt in the church. A Young People's Christian Endeavor Society was organized some time ago and is doing good work. The last month has been one of special victory for our church. The great work is still going on. Christmas day has heretofore been a time to be dreaded by our people on account of the drunkenness and killing. We have now a new record; one Christmas day has passed

by, and not even a fist-fight. There is now a strong moral sentiment in our town spreading in the affairs of men. I would not be understood to say that we have not many bad people here, for we have ; but I am doing all I can to bring a better class of men into our town.

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The ——— Manufacturing Company employs about twenty men and boys. Visiting the families of these men, I find fourteen fathers and as many mothers, and forty-eight children between the ages of five and twenty years, who cannot read. A boy, fourteen, did not know his age and has never been to school, because "school is kep' in fodder time," i. e.: the time when the leaves are stripped from the corn stalks. He said he had "been gone quite some in rithmetic;" but he could not give correct results of very simple examples. In answer to a question he said he had four toes on each foot, and when I expressed doubt he concluded there were three. He had heard of God, but did not know anything about him, and yet the father is a church member. Another said: "We's baptisses; none o' these yer missionaries baptises, but the old original baptis. Some calls us hard-shell baptisses. My father is a preacher in that nomination." Another said: "I'm a baptis, same as Christ was. He was a baptis; one of the old reg'lar baptisses."

* * *

I am just in from a coal mine where there are about one thousand people, some very fine folks, but as a whole a very bad community. Sin is bold and defiant. At preaching last night, I suppose there were twenty young men with pistols in their pockets, some with a bottle of whiskey. I shall push the work in this vicinity as hard as I can. I find that they are very eager for a school. "We want a good schoolmarm to come here and larn our young-uns suthin."

I have been much interested in a man, a miner, now over fifty years old, who has followed drinking and gambling all these years until he was converted in one of our meetings. He has since united with our church and is now a consistent Christian and one of our deacons. The habits of sinning, which to him were a second nature and had gotten into all his plans of action and thought, have been overcome by the grace of God. He and his wife are both trophies of the work of the A. M. A.

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I received a letter from S——— to-day, sent by one of the young men who was greatly blessed in the meetings there. He reports that the other young man who was converted in our special meetings is holding out faithfully. This young convert said to his wife on Christmas day, "This is the first Christmas I ever remember spending sober. My parents and others

would drink and give me drink, then they would quarrel with one another, and that is the way the day was spent." I do rejoice that God is thus blessing our labors.

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There are about 4500 souls here at the mines. Within a month or more fifty families will be in as many new houses. There is work here for a good school-teacher at once, and a prospect of establishing a church. Some of the people are anxious to share in building a church. I shall push the work as earnestly as I can. There is no school here now and, oh! so many boys and girls running wild like colts. I will see if a good school can be started here and what the chances are to make it pay. There was a great deal of drunkenness here the ten days up to last Friday night, when a man was stabbed to death in front of the hall where I preached.

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My church work is in a hopeful and healthy condition ; the prospect is flattering for permanent work. Last Sunday night amid the rain, over one hundred came out to church. Some of the customs here are almost heathenish. When any one is killed or some one dies, every one in the mine save the watchman stops work. The coffin is obtained, a hole in the ground is dug, and burial takes place without any kind of religious service, either at the house or grave. Then sometimes the funeral is held a month or six months, or in one case that I have known, a year afterwards. I knew of an instance where a man re-married after the death of his first wife and had her funeral services, attending it with his second wife and her child.

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I have been traveling in the back mountain country of Southeast Tennessee. The people all need help, but are very shy of a new church and different preaching from that to which they are accustomed. The constant question is, Do you immerse? The Campbellites and four different sects of Baptists have had possession of the country for eighty years, and they have constantly preached cold water immersion, till thousands believe that there is no other way to heaven. They also hold strongly that a person must be immersed by one of their own preachers, in order to be saved. Some of these preachers carry the Bible with a bottle of whiskey and treat and trade horses as chance offers. All over this mountain country where there are manufacturing centres, few go to church, and Sunday is a gala day for all kinds of excesses. There is only one way to better the condition of these people, and that is by education, and steady Gospel preaching. I have but little hope for many of the older people, who are so set in their ways, even to bigotry. But there is the most promising prospect of benefit to the young.



ONE OF OUR MOUNTAIN SCHOOLS.

This sketch is made from a photograph of a mountain school in Kentucky. The school-house is not palatial, but is a comfortable log house with doors and windows, and is a great advance on the primitive mountain school-houses. They usually have but one opening, which is the door. This school has already developed into an organized church, having the regular services of a missionary preacher.

The older boys and girls in these common schools often respond to the educational incitement begun there and go to our normal schools at different centers among the mountains. After a few years' training in these, many of them return, as common-school teachers, to their homes or to other neighboring districts. Some advance still further and take a collegiate education.

As these lines are written, a letter comes from a young man in one of our Northern colleges who desires to return to his native mountain region, and do the same missionary work there which once awakened in him the aspirations resulting in his own advanced education.

THE CHINESE.

CHINESE MISSION ANNIVERSARY.

BY REV. J. C. HOLBROOK, D.D.

Seldom have I witnessed so impressive a scene as that which was presented at the Congregational church in Stockton, California, on Sunday evening, January 25th. The occasion was the celebration of the anniversary of the Chinese Mission in that city. The Rev. Dr. Pond, Superintendent of the American Missionary Association work in the State, conducted the exercises, which consisted of singing in chorus and solos and addresses by the Chinese, questions propounded to the Chinese by pastor Sink, with responses in Scripture language and a closing address by the Superintendent. The singing, especially of solos and gospel hymns, was a surprise, as it was generally supposed that the Chinese were destitute of capacity in that direction and incapable of appreciating harmony, judging by what travelers in China tell us and of the barbarous exhibitions given in this country by untaught immigrants. One soloist particularly, carried the audience by storm and elicited applause that was with difficulty checked.

It was truly affecting and an appeal to the sympathies of all present, to witness that body of twenty-seven bright and eager men, so recently in all the darkness of heathenism and worshiping idols, now brought into God's marvelous light, showing familiarity with Scripture and singing the songs of Zion as heartily and appreciatingly as any body of Christians in our American churches. Especially touching was the story told by one of his own conversion and of his visit to his father, on which occasion he was sick and nigh unto death and was told by him and others of his countrymen that he was suffering punishment from the offended idols because of his baptism, and to whom he replied that Jesus had said "though he should die yet he should live again."

The conversion of that single body of Chinese present that evening, was a sufficient recompense for all the money and labor expended upon that class in this State. But this was evidence of but a small part of what has been accomplished. Dr. Pond said in his closing address that there had been for several years from forty-five to sixty hopeful conversions in the missions in this State and that *the Chinese are the most accessible to gospel influences of any class of foreigners among us.*

A collection was taken at the close of the meeting, amounting to \$100.65, and taking up one of the pledge cards I saw the name of a Chinaman for two dollars. Dr. Pond stated that over *four thousand* dollars had been paid by the Chinese of the missions under his care for the prosecution of the work in this State and for missionary work in China. They have a society for the latter purpose. Dr. Pond deserves all praise for his efficiency and devotion to the Chinese work in this State.

BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

We make the following extracts from the many letters sent to us by our missionary teachers among the mountain people. Often their work is somewhat arduous, but it always seems to be full of encouragement and to have all the fascination of rapid development and large promise of service for the Master. Our teachers in the mountains are situated in widely varied fields. Some of them are among the hills, back from the railroads and isolated from general social privileges. In these cases there are generally two teachers together, who share the work and make companionship for one another. Some of these teachers are in the larger mountain towns and in academies or normal schools, where a number of them are grouped together in mutual helpfulness. All of them find opportunity for all that they can do, and more. Week days and Sundays are both filled full of consecrated usefulness. Frequent are the calls to us to send additional helpers. The influence of their educational work and the religious meetings constantly accompanying it, is felt over wide areas. Communities are being awakened and the native schools have set before them a high and inspiring standard and are rapidly improving under the incitement thus brought to them. Our own feeling that this is a critical time among mountain people is both inspired and reinforced by the messages continually reaching us from all our ministers and teachers there.

Some days since, I visited in the home of one of my pupils. I rode on horseback, going most of the way by starlight, and fording a stream so deep that I thought there was but one element, and that one, water. I found the house neat and attractive. The house had four rooms: a kitchen, a small store room, a large living room and an unfurnished attic. The large room was light and was arranged rather tastefully. Of course, they all sleep in the same room. Words cannot describe to you my feelings as I looked upon that slumbering mass of humanity of all ages and both sexes.

The wife in the home was a hard-worked, rheumatic woman who had done most of the work out-of-doors and in the house. How indignant I was when I saw the man, with his comfortable overcoat on and his hands in his pockets, placidly watching his wife (dressed in a thin calico gown that frosty morning and wearing a sun-bonnet) milking five cows and feeding the horses. He had intended to sit by the fireplace and entertain me with his opinions about the Arabs and also about the will of God in degrading the Africans. I told him I wanted to see what his wife was doing. When I took in the situation and remembered that he had informed me that "women age earlier South than North," I told him all this would be reversed in the North. He could not agree with my opinions on the Negroes and on woman's work. No wonder women age earlier in the South. I found the family above the average. The father and mother could read, but they did not have family prayer, nor did they return thanks for food,

though they were both professing Christians. While I was there we had prayers and read the Bible and sang very often. The woman said she had not read the Bible in a long time, "but 'twas mighty purty readin' some of it." We went to hear a native pastor preach, and during the service two brethren rose and reported a difficulty between them. They both laid claim, vehemently and with violent gesticulations, to the spirit of love, meekness and forgiveness, and each looked daggers at the other. We were there a long time before the dispute was settled, which was brought about in this way: The pastor, "Billy," was to "appint" a committee to look into the matter and see that the brethren forgive and forget. "All them that is in favor make it known by the show of their right hands." When they voted on another question, the moderator said: "All them that is in favor show it by their silence."

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The springtime makes many of the natives invalids, and in our calling we listen to long tales about "misery in the neck" and "risin's on the head," "new-moanie," etc. They "take a spell o' rheumatiz and jiss git able to knock about when plumb they go all to wunct."

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Anyone would be pleased to see how much our pupils love their Bibles. They bring them to school, and the little ones delight to read with me some of David's beautiful psalms, or to learn some of Christ's words. They have learned together the twenty-third Psalm and many other portions. They often puzzle me to answer the strange questions they ask. I can never tell a Bible story or talk about the verses learned without a little hand being raised requesting permission to ask a question, or make a remark. The interest is no less in the other departments of the school, but the Bible lessons are looked forward to with much interest. We feel thankful that God has given us this work to do for him, and try to impress the great truths on these young hearts. We try daily to sow the good seed and tend it with care, trusting in him for the increase.

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Nothing can compare with the pleasure, the deep, abounding joy, of seeing the marks of Jesus in our boys and girls as they come in and go out before us day by day. There is an earnest striving for purity of life and Christlikeness that gives us courage to go on and fills us with gratitude to the great Master of hearts. To-day fifteen minutes before the bell rang for our afternoon session, seventeen girls came into my recitation room for a noon prayer-meeting. They will come every day, they say, at that hour, and as they passed to their seats I felt that I didn't know enough to ask of the Lord great things for the glory of his name, and so he was going to send them anyway. It does my heart good to hear the petitions rise from these students. One of our students united with the church yesterday; and we have reason to trust that a strong life has been consecrated to the Master's service.

EXTRACTS FROM LETTERS TO THE TREASURER.

AN AGED MAN'S GIFT AND MEMORIES.

"I enclose draft for \$100 and I should like to have the officers of the Association put it where it will do the most good. I often think of a little circumstance that took place a long time ago. In 1825 two old Revolutionary soldiers happened to meet at my log cabin in Ohio. They talked over the hard battles they had been through. One of them said to the other: 'The time will come when that dreadful slavery down South will end in blood. You and I won't live to see it. Here is Howard; he may live to see it.' I did live to see it. I am now in my ninety-second year."

A family in Michigan send us \$4.50, a dime offering at their holiday family reunion, saying: "It is a custom we mean to keep up if we are spared to continue these reunions."

RECEIPTS FOR JANUARY, 1891.

THE DANIEL HAND FUND,

For the Education of Colored People.

FROM

MR. DANIEL HAND, GUILFORD, CONN.

Income for January, 1891.....	\$19,987.35
Income previously acknowledged.....	960.00
Total.....	\$20,947.35

CURRENT RECEIPTS.

[MAINE, \$897.91.

Auburn. Sab. Sch. High St. Cong. Ch., for Wilmington, N. C.....	25 00	St. Cong. Ch., 78.02.....	278 02
Auburn. High St. Cong. Sab. Sch., for Grand View, Tenn.....	10 00	Saco. First Parish Cong. Ch., ("A New Years Gift.").....	24 91
Auburn. Samuel J. M. Perkins.....	10 00	South Berwick. Ella W. Ricker, for In- dian M.....	75
Augusta. Miss H. T. Wilders' S. S. Class, for Student Aid, Talladega C.....	9 50	Waterford. Sab. Sch. First Cong. Ch., for Santee Indian M.....	5 00
Blanchard. Mrs. F. B. Blanchard, Bbl. C., for Williamsburg, Ky.....		Waterford. First Cong. Ch.....	5 00
Bridgton. Ladies of Cong. Ch., Bbl. of C., Vol. 26, for Raleigh, N. C.....		Westbrook. Second Cong. Ch.....	57 27
Brunswick. King's Daughters, for Stu- dent Aid, Talladega C.....	5 00		\$597 91
Calais. First Cong. Ch.....	30 00	ESTATE.	
Cornish. Cong. Ch.....	3 00	Yarmouth. Estate of Deborah J. Kyle, by Barnabas Freeman, Ex.....	300 00
Dennysville. Cong. Ch.....	11 96		\$897 91
Ellsworth. Cong. Ch., Bbl. C.; Pansy Band, Pkg. Prepared Work; Miss L. L. Phelps, 1, for Lexington, Ky.....	1 00	NEW HAMPSHIRE, \$2,646.76.	
Fort Fairfield. Cong. Ch., for Woman's Work.....	17 00	Amherst. Capt. G. W. Bosworth.....	2 00
Foxcroft and Dover. Cong. Ch.....	15 00	Candia. Cong. Ch. and Soc.....	7 00
New Gloucester. Cong. Ch.....	55 50	Chester. Cong. Ch. and Soc.....	10 00
North Anson. "A Friend".....	5 00	Concord. Soc. by Mrs. H. G. Clark, Bbl. C., for Meridian, Miss.....	
North Hermon. Mrs. Joseph Smith.....	5 00	Concord. Ladies' Social C., South Ch., Box Christmas Gifts, etc., for Sherwood, Tenn.....	
Orland. H. T. and S. E. Buck, 20; Mrs. M. F. Trott, 3; "A Friend," 1.....	24 00	Dover. Sab. Sch. Cong. Ch., for Indian Sch'p.....	25 00
Portland. State St. Cong. Ch., 200; High		Dublin. "Friend".....	10 00
		Farmington. Cong. Ch.....	6 27

Franklin. Cong. Ch.....	15 00	Richford. Mrs. Julia Carpenter, for Wil-	
Greenville. Cong. Ch.....	5 00	liamsburg, Ky.....	1 00
Great Falls. "Mustard Seed" Soc., by		Saint Johnsbury. North Cong. Ch.....	80 00
Anna A. McFarland, Treas., F. C. Inst.		Saint Johnsbury. North Cong. Ch., for	
and H. M. Union, for Mountain Work....	25 00	Indian M.....	19 39
Hancock. Cong. Ch.....	25 00	West Brattleboro. Cong. Ch.....	30 78
Hanover Centre. Cong. Ch.....	1 90	West Brattleboro. Ladies' Benev. Soc. of	
Hartsville. Mrs. L. B. Richardson.....	10 00	Cong. Ch., 2 Bbls. C., 3 for Freight, for	
Hopkinton. Rev. T. C. H. Bouton, for In-		McIntosh, Ga.....	3 00
dian M.....	1 00	Windsor. "A Friend," 25; Cong. Ch. and	
Keene. Sab. Sch. of Second Cong. Ch.....	25 06	Soc., 21.....	46 00
Keene. "A Lady Friend" in Second		Woodstock. Cong. Ch.....	23 72
Cong. Ch., 5, for Indian M., and 5, for		Woodstock. Ladies' of Cong. Ch., Bbl. C.,	
Mountain Work.....	10 00	for Williamsburg, Ky.....	
Lebanon. Cong. Ch. and Soc.....	25 00	----- "A Friend in Vermont.".....	25 57
Londonderry. Chas. S. Pillsbury.....	1 00	Woman's Home Missionary Union of Vt.,	
Lydeboro. Sab. Sch. Cong. Ch., for At-		by Mrs. William P. Fairbanks, Treas.	
lanta U.....	10 00	for Woman's Work:	
Manchester. Franklin St. Ch.....	202 55	Keene. N. H. "Friend of	
Manchester. First Cong. Ch., for Bible		Missions.".....	2 00
Sch., Fisk U.....	85 00	Rutland. W. H. M. S.....	25 00
Manchester. First Cong. Ch. Sab. Sch.		Westfield. Miss Wrights' S.	
Soc., for Wilmington, N. C.....	36 00	S. Class.....	1 00
Meriden. Cong. Ch., Box C., for Leav-			23 00
ington, Ky.....			
Milford. Ladies' Soc., for Student Aid,			
Sherwood, Tenn.....	10 00		
Milford. Sab. Sch. First Cong. Ch., for S.			
S. Library, Sherwood, Tenn.....	30 00		
Pembroke. Cong. Ch.....	13 38		
Piermont. Rev. W. A. C. Converse.....	15 50		
Portsmouth. Inasmuch Circle of King's			
Daughters, Bbl. G.; 5.50 for Freight, for			
Pleasant Hill, Tenn.....	5 50		
South New Market. King's Daughters, 8;			
Miss H. L. Fitts, 4, for Wilmington, N. C.			
Stratham. Cong. Ch., adl. 3; Mrs. Martha			
J. Adams, 1.....	4 00		
Temple. Mrs. James Bragg.....	50		
Tilton. S. S. Class of Young Ladies, by			
Rev. C. C. Sampson, for Student Aid.....	3 10		
West Rindge. Geo. G. Williams and			
Wife.....	10 00		
ESTATES.			
	\$641 78		
Greenville. Estate of Lucy M. Merriam,			
by George F. Merriam, Ex.....	100 00		
Keene. Estate of Samuel Woods, by A.			
A. Woodward, Ex.....	1,805 00		
Stratham. Estate of Phinehas Merrill,			
by Payson Merrill.....	100 00		
	\$2,646 78		
VERMONT, \$548.58.			
Alburgh Springs. Cong. Ch.....	4 00		
Barnet. Cong. Ch., 48.30; Sab. Sch. Cong.			
Ch., 13 33.....	61 63		
Barton. Mrs. Owen's S. S. Class, for Bibles,			
Grand View, Tenn.....	3 00		
Bennington. Second Cong. Ch.....	24 41		
Brownington. By C. Plimpton, for Freight,			
McIntosh, Ga.....	3 00		
Castleton. Cong. Ch., for Freedmen and			
Indian M.....	20 00		
Chester. Sab. Sch. Cong. Ch.....	15 21		
Colchester. Ladies' Aid Soc. Cong. Ch.,			
Bbl. C., etc., for Sherwood, Tenn.....			
East Hardwick. Cong. Ch. and Soc. and			
Sab. Sch.....	55 85		
Essex Junction. Cong. Ch.....	18 00		
Georgia. Cong. Ch. and Soc.....	11 57		
Guildhall. Cong. Ch.....	5 00		
Hartford. Primary Class Cong. Sab. Sch.,			
for Mountain Work, by Mrs. E. W. Mor-			
ris.....	8 00		
Manchester. A. Hemenway.....	9 50		
Manchester. Miss Ellen Hawley, for Stu-			
dent Aid, Talladega C.....	20 00		
Montpelier. Sab. Sch. Bethany Ch.....	11 65		
Northfield. Y. P. S. C. E., Box C., Freight			
prepaid, for Williamsburg, Ky.....			
North Thetford. Cong. Soc.....	5 30		
Pittsford. Mrs. Nancy P. Humphrey.....	15 00		
Quechee. "Light Bearers," Pkg. Patch-			
work, for Sherwood, Tenn.....			
		MASSACHUSETTS, \$7,531.68.	
		Abington. Sab. Sch. of Cong. Ch., for	
		Student Aid, Fisk U.....	16 99
		Adams. Miss Emily J. Haselton.....	2 50
		Amherst. First Cong. Ch.....	58 00
		Amherst. Miss Mary H. Scott, First	
		Cong. Ch., for Student Aid, Tougalo U.,	
		and to const. Miss EMMA W. BEAMAN L.	
		M.....	30 00
		Andover. South Cong. Ch.....	74 10
		Andover. West Cong. Sab. Sch. (4.70 of	
		which for Mountain Work) bal. to const.	
		WILLIAM A. TROW L. M.....	18 91
		Andover. A Friend, West Cong. Ch.....	1 00
		Belchertown. C. B. Southwick.....	50
		Beverly. Washington St. Cong. Ch.,	
		51.28; A. J. Bradstreet, 5.....	56 28
		Boston. Mount Vernon Ch., adl.....	100 00
		"A Lady Friend,".....	100 00
		Walnut Av. Cong. Ch.,	
		for Bible Sch., Fisk U.....	121 07
		J. N. Denison, 50; C. J.	
		Page, 10; --- "Hap-	
		good," 10, for School,	
		Orange Park, Fla.....	70 00
		Miss Cornelia Warren	
		for Student Aid, Fisk U.....	10 00
		Mrs. Mary A. Tyler, for	
		Sch'p, Pleasant Hill,	
		Academy, Tenn.....	5 00
		Cong'l Pub. House, 4	
		Hymn Books for Chand-	
		ler Normal Sch.....	
		Dorchester. Second Cong. Ch.,	
		(8 of which for Moun-	
		tain Work).....	185 70
		Mrs. E. J. W. Baker, 40;	
		Miss E. L. Tolman, 10,	
		for Student Aid, Pleas-	
		ant Hill Academy, Tenn.....	50 00
		Harvard Ch.....	38 70
		Jamaica Plain. Robert W.	
		Morville, Jr.....	100 00
		Cong. Ch., for Bible Sch.,	
		Fisk U.....	95 01
		West Roxbury. South Evan.	
		Ch.....	13 47
		Mission Circle, Bbl. of	
		C., for Tougalo U.....	
			838 95
		Boxboro. Cong. Ch.....	12 00
		Braintree. First Cong. Ch.....	3 56
		Bridgewater. Cong. Ch., for Indian M.....	61 20
		Brimfield. Second Cong. Ch.....	3 89
		Brockton. Sab. Sch. Porter Ch., for Stu-	
		dent Aid, Fisk U.....	50 00
		Brockton. Cong. Ch., for Bible Sch., Fisk	
		U.....	74 73
		Brookfield. Cong. Ch.....	12 00
		Brookline. Harvard Cong. Ch.....	102 86

Buckland. First Cong. Ch.	13 68	Lawrence. First Cong. Ch., for Bible Sch., Fisk U.	68 31
Cambridge. Young Ladies' Soc. North Av. Cong. Ch., for Indian Sch'p.	17 50	Leicester. First Cong. Ch.	38 50
Cambridgeport. Ladies of Pilgrim Ch., 6 comfortable, for Pleasant Hill, Tenn.		Leverett. Cong. Ch. and Soc.	14 90
Cambridgeport. Pilgrim Ch., 45-50; H. E. Moore, 8.		Lexington. Hancock Cong. Ch.	10 61
Campello. Mrs. A. Leach, for Sherwood, Tenn.	53 80	Lowell. Kirk St. Cong. Ch. (25 of which for Bible Sch., Fisk U.)	136 00
Charlmont. Ladies of Cong. Ch., for Tongaloo U.	50	Lowell. Kirk St. Cong. Ch., for Bible Sch., Fisk U.	64 00
Chelsea. Central Cong. Ch., for Bible Sch., Fisk U.	2 00	Lowell. Mrs. Mary Stetson.	5 27
Chelsea. Central Ch., C. H. Keeler's S. S. Class, for Indian Sch'p.	30 27	Lowell. Rev. M. McG. Dana, D.D., Box C., for Williamsburg, Ky.	
Chelsea. Miss E. Davenport, for Mountain Work.	5 50	Ludlow. Precious Pearls Mission Band, Bbl. Papers, Books, etc., Freight paid, for Briceville, Tenn.	
Chkopee. Sab. Sch. Classes of Mrs. Mosman, Miss Woodworth and Mrs. Gaylord, for Indian Sch'p.	5 00	Ludlow. Precious Pearls, Bbl. C. etc., for Sherwood, Tenn.	
Chicopee Falls. Cong. Ch., Bbl. C., etc., for Sherwood, Tenn.	12 36	Lynn. Central Cong. Ch., for Bible Sch., Fisk U.	47 00
Curtisville. Sab. Sch. Cong. Ch., for Oaks, N. C.	37 03	Lynn. Central Cong. Ch.	5 50
Curtisville. "A Friend"	5 00	Malden. Cong. Sab. Sch., for Straight U. Marlboro. "A Friend," to const. MRS. ALICE H. BROWN L. M.	15 00
Dalton. Mrs. Louise F. Crane, 100; W. M. Crane, 100; Miss Clara L. Crane, 100 Danvers. Sab. Sch. Maple St. Cong. Ch., for Indian Sch'p.	300 00	Melrose. Golden Rule Mission Band, 15; Mrs. Bates' S. S. Class, 5, for Fisk U.	30 00
Deerfield. Cong. Ch.	17 50	Melrose Highlands. Mrs. Catharine Lester, Bbl. C. etc., for Sherwood, Tenn.	20 00
East Billerica. Mrs. A. R. Richardson.	18 81	Merrimac. Cong. Ch.	40 00
East Charlemont. Ladies' B. Soc., 2 Bbls. C., etc., for Sherwood, Tenn.	1 00	Milford. Mrs. Otis Whitney, for Savannah, Ga.	1 00
East Somerville. Concert, for Bible Sch., Fisk U.	50 00	Milton. "A Friend."	5 00
East Weymouth. Cong. Ch.	30 00	Mittineague. Sab. Sch. of Cong. Ch., for Indian Sch'p.	17 50
Enfield. Cong. Ch., 28 30; "Friend," 1; "A Friend," 1, for Bible Sch., Fisk U.	30 30	Monson. Sarah E. Bradford.	6 00
Enfield. Woman's Miss'y Soc., by Mrs. J. E. Woods, Treas.	25 00	Monson. South Circle, 5; Dea. Holmes 5; Mrs. N. M. Field, 5; Miss Field, 1; "Friend," 1 for Bible Sch., Fisk U.	17 00
Fall River. First Cong. Ch., for Indian M.	65 30	Montague. First Cong. Ch.	10 00
Florence. Sab. Sch. Class, by W. L. Wilcox, Treas. F. Cong. Ch.	2 00	Newburyport. North Cong. Ch., for Bible Sch., Fisk U.	110 77
Fitchburg. Sab. Sch. of Cal. Cong. Ch., for Indian M.	50 00	Newburyport. "A Friend."	5 00
Fitchburg. Rev. and Mrs. J. M. R. Eaton Framingham. Cong. Ch. (89.47 of which for Bible Sch., Fisk U.)	10 00	Newton. Eliot Ch. (7 of which for Mountain Work).	211 47
Framingham. "A Friend," for Indian Sch'p.	143 91	Newton. Mrs. Goodrich's S. S. Class, Eliot Ch., 970; Mrs. J. S. Potters' S. S. Class, Eliot Ch., 10, for Indian Sch'ps.	19 70
Gardner. First Cong. Ch., to const. W. W. TANDY I. M.	17 50	Newton. First Cong. Ch. adl.	18 98
Gardner. Y. P. S. C. E., for Student Aid, Sherwood, Tenn.	30 00	Newton. "A Friend," for Mountain Work	5 00
Georgetown. First Cong. Ch.	20 00	Newton Center. Maria B. Thurber Miss'y Soc., Box Christmas Gifts, for Indian M.	
Gilbertville. Cong. Ch.	27 81	Newtonville. Miss'y Soc., Bbl. C. for Meridian, Miss.	5 00
Gloucester. Evan. Cong. Ch.	60 00	Northampton. Mrs. S. A. Felt.	
Gloucester. Evan. Cong. Sab. Sch., for Sab. Sch. Work, Freedmen.	90 25	Northampton. Mrs. Sarah A. Williston, Box Books, for Oaks, N. C.	5 00
Hadley. Sab. Sch. First Cong. Ch.	45 00	Northampton. Sab. Sch. Cong. Ch., 75 Bibles, 16 Hymn Books, for Chandler Normal Sch.	
Hardwick. "A Friend of Missions," First Cal. Ch.	18 83	North Attleboro. First Cong. Ch.	1 75
Harvard. Rev. C. C. Torrey, for Mountain Student Aid Fund.	1 00	Northfield. Northfield Convention, by H. M. Moore, for Indian M., Native Station.	800 00
Harvard. Sab. Sch. Evan. Cong. Ch., for Mountain Work.	5 00	North Leominster. Ladies' Benev. Soc., by Mrs. A. H. Hall, Treas., for Mountain Work.	15 00
Haverhill. Center Cong. Ch. and Soc.	17 63	North Woburn. By Miss Amanda Sevens, adl., for Indian Sch'p.	12 00
Haverhill. Sab. Sch. of Center Cong. Ch., for Indian Sch'p.	125 00	North Woburn. Cong. Ch.	7 50
Haverhill. West Cong. Sab. Sch., proceeds Harvest Festival, 50; S. S. Class No. 4, 3; S. S. Class No. 2, 10; West Cong. Ch., 10.	17 50	Oakham. Freight on Bbl. to Sherwood, Tenn.	1 00
Haverhill. Mrs. M. H. Pearson, Bbl. C., for Williamsburg, Ky.	73 00	Oxford. Cong. Ch. to const. DEB. E. S. PEASE L. M.	30 00
Hinsdale. Bbl. of Papers, etc., for Cumberland Gap, Tenn.	70 00	Peru. REV. S. W. POWELL, bal. to const. himself L. M.	5 00
Holyoke. "I'll Try Mission Band," Second Ch., for Indian Sch'p. and to const. Mrs. C. W. HYDE and Mrs. F. H. CHAMBERLAIN L. M's.	2 50	Plymouth. Ch. of the Pilgrimage, 86.21; G. A. R. Post 76, 4.85, for Bible Sch., Fisk U.	91 06
Holyoke. Mrs. P. Munson, 2; Friend, 500.	8 67	Plymouth. Mary Allerton Mission Circle of Pilgrimage Ch., 2 Boxes Papers and Books, for Cumberland Gap, Tenn.	
Hubbardston. Cong. Ch. and Soc. adl.	1 00	Pittsfield. James H. Dunham, by May H. Dunham.	100 00
Hyde Park. Clarendon Cong. Ch.	26 68	Rehoboth. Cong. Ch.	3 50
Ipswich. First Cong. Ch. and Soc.	100 90	Rockland. Cong. Ch., to const. CARRIE WORTLEY JENKINS, L. M.	30 00
Lawrence. Lawrence St. Cong. Ch.		Royalston. First Cong. Ch.	2 00
		Salem. South Cong. Ch.	62 60

Salem. Baptist Ch., 5.06; "Friends," 28, for Bible Sch., Fisk U.....	33 06	Hill Academy, Tenn.....	10 00
Sharon. Mrs. Otis Tolman.....	5 00	Whitinsville. Cong. Soc., Box C., for Pleasant Hill, Tenn.....	
Shelburne Falls. Cong. Ch. and Soc.....	17 95	Williamsburg. Cong. Ch. and Soc.....	40 42
Somerville. Y. L. M. C. of Franklin St. Ch., Bbl. C., for Williamsburg, Ky.....	71 42	Winchester. First Cong. Ch. (2.94 of which for Indian M.).....	52 95
Southbridge. Cong. Ch. and Soc.....		Winchester. S. L. Elliott.....	20 00
Southbridge. Brookside Mission Circle, for Wilmington, N. C.....	8 00	Winchester. Proceeds Thanksgiving Evening Concert, ad'l, for Bible Sch., Fisk U.....	50
South Egremont. Cong. Ch.....	5 00	Winchendon. Y. P. S. C. E., Bbl. C., for Pleasant Hill, Tenn.....	
Southfield. Christian Endeavor Soc., by Miss Mary Kasson, for Mountain Work..	5 00	Woburn. Mrs. S. T. Greenough.....	4 50
South Natick. John Eliot Ch.....	7 11	Worthington. Cong. Ch. and Parish.....	15 63
Spencer. Cong. Ch. and Soc.....	344 22	Worcester. "E. C. G." 50, for Indian M., 50, for Mountain Work.....	100 00
Springfield. Miss Nancy Burnham, for Mountain Work.....	25 00	Worcester. Old South Ch., 65, to const. REV. A. Z. CONRAD and MRS. A. Z. CON- RAD L. M'S.; Salem St. Cong. Ch., 26.34; Pilgrim Cong. Ch., 11.53; "A Friend," 15.....	117 87
Springfield. South Cong. Ch., for Cumber- land Gap, Tenn.....	25 00	Worcester. Hon. P. Emory Aldrich, 25; Miss Kate Stevenson, 6, for Bible Sch., Fisk U.....	31 00
Springfield. Mrs. I. Harmon. Sewing Machine, for All Healing, N. C.....	75 00	Worcester. Dr. G. F. Woodbury, for School, Orange Park, Fla.....	5 00
Stoneham. Cong. Ch. and Soc. (25 of which for Mountain Work).....		Worcester. Miss Sarah W. Muzzey, for Hillsboro, N. C.....	5 00
Sudbury. Ladies' Soc. Cong. Ch., 3 valua- ble BbIs. of C., for Dakota M. and Hospi- tal.....		Worcester. Mrs. M. R. Knudson, Box C., etc., for Sherwood, Tenn.....	
Sunderland. Ladies' Sew. Soc., Bbl. of C. and Christmas Gifts, for Pleasant Hill, Tenn.....	68 73	Worcester. Ladies' Soc. of Plymouth Ch., Bbl. of C., for Tougaloo U.....	
Taunton. Y. L. Miss'y Soc., Box Christ- mas Gifts, for Williamsburg, Ky.....	18 42	Hampden Benevolent Association, by Charles Marsh, Treas.....	17 25
Taunton. Trinity Cong. Ch., for Bible Sch., Fisk U.....	12 00	Agawam.....	
Tewksbury. Cong. Ch. and Soc.....	48 23	Chicopee. First. (6.72 of which for Jellico, Tenn)....	14 03
Turner Falls. Cong. Ch.....	10 18	Chicopee. Third.....	3 50
Wakefield. Cong. Ch.....	5 00	Huntington. Second.....	4 85
Waltham. Trin. Cong. Ch.....	41 25	Longmeadow. Y. P. S. C. E., for Tougaloo U.....	3 75
Waltham. Miss H. S. Thurston, for Stu- dent Aid, Talladega C.....	25 09	Mittineague.....	3 20
Ware. East Cong. Ch., 29.25, ad'l; Young Ladies' M. Soc., East Cong. Ch., 10; F. O. Rugg, 2, for Bible Sch., Fisk U.....	16 50	Monson.....	25 20
Ware. Young Ladies of East Cong. Ch., for Williamsburg, Ky.....	3 00	Springfield. First.....	30 00
Ware. Primary and Intermediate Classes East Cong. S. S., Christmas Gift, for Rosebud Indian M.....	49 25	Springfield. South.....	78 17
Ware. Mrs. G. B. Cutler, 8 and Pkg. Cards, for Meridian, Miss.....	10 00	Springfield. Memorial.....	42 43
Warren. Cong. Ch.....	5 60	Springfield. Olivet, Ladies' Prayer Circle, 5 "Friend," 5.....	10 00
Waverley. Mrs. Daniel Butler.....	12 24	Westfield. Second.....	22 02
Webster. First Cong. Ch.....	19 82	West Springfield. First, for New Orleans, La.....	7 30
Wellfleet. First Cong. Ch.....	36 00	Woman's Home Missionary Association, by Miss Sarah K. Burgess, Treas., for Woman's Work: For Salaries of Ten Teachers.....	407 50
Wellesley Hills. Cong. Ch.....	17 75	Newton. Mr. Cobbs' S. S. Class, Eliot Ch., for Indian Sch'p.....	12 50
West Brookfield. Cong. Ch., to const. MISS MARY P. FOSTER L. M. (5 of which for Williamsburg Academy, Ky).....	40 00	"A Massachusetts Friend," for Indian M.....	420 50
West Brookfield. Sab. Sch. Cong. Ch., for Cumberland Gap, Tenn.....	25 00	"A Massachusetts Friend," for Bible Sch., Fisk U.....	50 00
Westboro. Ladies' Freedmen's Ass'n (20 of which for Pleasant Hill, Tenn.) to const. MISS ELLEN E. BIXBY L. M.....	1 50	ESTATE. Townsend. Estate of Miss Caroline Wright, by Martha E. Haynes, to const. SAMUEL SLOAN L. M.....	80 00
Westboro. Sab. Sch. Cong. Ch., for School, Orange Park, Fla.....			7,581 68
Westboro. Young Ladies' Soc., Box C., Freight prepaid, for Williamsburg Ky..		GLOTHING, BOOKS, ETC., RECEIVED AT BOSTON OFFICE. Boston, Mass. C. A. Richardson, of "Con- gregationalist," Box Books and Mag's. Haverhill, Mass. West Cong. Ch., Box, for Talladega, Ala.....	
Westboro. Miss Addie L. Griggs, Bbl. C. and Books, for Macon, Ga.....	3 00	Marshfield, Mass. Mrs. L. A. Sprague Bbl. C., Val. 66.25, for Pine Mountain, Tenn.....	
Westfield. "Friend".....	36 76	Newton, Mass. Mrs. C. W. Calkins, Bbl. Books and Mag's, for Williamsburg, Ky.; —Bbl. Mag's, Pap's, etc., for Grand View, Tenn.; Mrs. M. T. Vincent, Box Pelou- bet's Notes, for Southern Schools.....	
Westfield. Ladies' Benev. Soc., Second Ch. Bbl. of C., val. 78.73, Freight pre- paid, for McLeansville, N. C.....			
Westfield. Mrs. C. W. Fowler, Box C., for Sherwood, Tenn.....			
West Hampton. Ladies' Benev. Soc., Bbl. C. for Meridian, Miss.....			
West Medford. Mrs. A. Evans, Bbl. C., for Williamsburg, Ky.....			
West Medway. Sab. Sch. Second Cong. Ch., for Student Aid, Fisk U.....			
West Newbury. Sab. Sch. Second Cong. Ch., 21.26; Second Cong. Ch., 11.50; J. C. Carr, 4.....			
West Springfield. Mrs. L. M. Bagg, Pkg. Sewing Sch. Material, for Sherwood, Tenn.....			
Whitinsville. Mrs. Lasell, for Pleasant			

Oakham, Mass. Mrs. M. T. F. Rugg, Bbl. Merchandise, for *Sherwood, Tenn.*.....
 Watertown, Mass. Phillips Mission Band, Bbl. C., for *Birmingham, Ala.*.....
 West Boylston, Mass. Miss A. M. Lovell, Bbl. Mag's, Papers, etc., for *Sherwood, Tenn.*.....

RHODE ISLAND, \$234.67.

Kingston. Cong. Ch. 32 57
 Little Compton. United Cong. Ch. 20 71
 Newport. United Cong. Ch., 45.20; "A Friend," 10. 55 20
 Slatersville. King's Daughters, 2 Bbls. C., etc., 3 for *Freight, for Sherwood, Tenn.*..... 8 00
 Pawtucket. Cong. Ch. 10 19
 Pawtucket. Mrs. A. W. Flanders, for *Chandler Normal Sch.*..... 6 00
 Providence. James Coats, for *Pleasant Hill Academy, Tenn.*..... 30 00
 Providence. Daniel E. Day, 25; John McAuslan, 25; Miss E. L. Howard, 6; Mrs. M. F. Harrington, 6; Miss Makepiece, 5; F. J. Rice, 5; M. E. Torrey, 5, for *School, Orange Park, Fla.*.....
 Providence. William H. Waite, Bbl. Books and Papers, and two rolls of S. S. Pictures; Children in Providence, Pkg. Cards, for *Macon, Ga.*.....

CONNECTICUT, \$5,478.01.

Ansonia. Sab. Sch. First Cong. Ch., for *Indian Sch'p.*..... 17 50
 Bantam. Miss Cornelia Bradley..... 10 00
 Bethel. Cong. Ch. Christmas Offering..... 91 25
 Bethel. Junior Endeavor Soc. of Cong. Ch., for *Indian Work, Hampton N. and A. Inst.*..... 5 00
 Bethlehem. Bbl. C., for *Conn. Ind'l Sch., Ga.*.....
 Bridgeport. Sab. Sch. of South Cong. Ch., for *Indian Sch'p.*..... 17 50
 Bridgeport. Sab. Sch. of First Cong. Ch., for *Rosebud Indian M.*..... 15 00
 Bridgeport. Park St. Cong. Ch. 11 61
 Buckingham. Cong. Ch. 2 00
 Chaplin. Henry T. Crosby..... 5 50
 Columbia. "Friend," 1; Y. P. S. C. E., Bbl. of S. S. Books, for *Marion, Ala.*..... 1 00
 Cornwall. First cong. Ch. 61 00
 Cromwell. Cong. Ch. 119 96
 Cromwell. Ladies' M. Soc., Bbl. C., 2 for *Freight, for Austin, Tex.*..... 2 00
 Danbury. Concert, for *Bible Sch., Fisk U.*..... 132 50
 Danbury. Y. P. S. C. E. First Ch., for *Grand View, Tenn.*..... 5 00
 Danbury. James Peppers, for *Chandler Normal School.*..... 1 00
 East Haddam. First Cong. Ch., 72.34; "A Friend," 10; "A Friend," 5..... 87 34
 East Hartford. First Ch. 40 34
 East Woodstock. Ladies of Cong. Ch., for *Conn. Ind'l Sch., Ga.*..... 22 00
 Enfield. First Cong. Ch., for *Native Indian Missionary.*..... 100 00
 Fair Haven. Second Cong. Ch., to const. REV. D. MELANCTHON JAMES L. M..... 58 30
 Farmington. "A Friend." 5 00
 Greenville. Cong. Ch., to const. PETER MURRAY L. M..... 36 00
 Greenwich. Second Cong. Ch. 81.89; Wm. F. H. Lockwood, 25 for *Bible Sch., Fisk U.*..... 106 89
 Groton. "Working Band," Cong. Sab. Sch., for *Bible School, Fisk U.*, and to const. CHRISTIAN MARQUANTDT L. M..... 50 00
 Hartford. Asylum Hill Cong. Ch., (5 of which for *Dakota Indian M.*)..... 306 32
 Hartford. Sab. Sch. Centre Ch., for *Student Aid, Fisk U.*..... 15 00
 Hartford. Olive Branch Circle, King's Daughters, Bbl. C., etc., for *Sherwood, Tenn.*.....
 Higganum. Mrs. Susan Gladwin..... 5 00

Ivoryton. Sab. Sch. Cong. Ch., for *Indian Sch'p.*..... 70 00
 Ivoryton. Mr. and Mrs. F. M. Rose 18 00
 Jewett City. Second Cong. Ch. 7 08
 Kensington. Cong. Ch., 39.59, to const. CHARLES M. STRONG L. M.; William Upson: 10..... 49 59
 Lakeville. S. P. Robbins..... 5 00
 Lebanon. Y. P. S. C. E., for *Freight, 2, for Marion, Ala.*..... 2 00
 Ledyard. Cong. Ch. and Soc., 23.07; Sab. Sch. of Cong. Ch., 7.55..... 30 62
 Lyme. Cong. Ch., Bbl. C., for *Jonesboro, Tenn.*.....
 Meriden. E. K. Breckenridge..... 5 00
 Middletown. Ladies' Benev. Soc., *Freight for Williamsburg Ky.*..... 2 00
 Milton. Mrs. Ella Grannis of Cong. Ch. 5 00
 Montville. First Cong. Ch. 8 00
 Mount Carmel. Cong. Ch. 3 96
 Mystic Bridge. Cong. Ch. 16 50
 New Haven. Davenport Cong. Ch., 200; Mrs. M. H. Townsend, 25..... 225 00
 New Haven. Union Meeting, United Ch., for *Bible Sch., Fisk U.*..... 95 61
 New Haven. Sab. Sch. Second Cong. Ch., for *Student Aid, Fisk U.*..... 25 00
 New Haven. Sab. Sch. of College St. Ch., for *Rosebud Indian M.*..... 15 00
 New Haven. Miss K. M. Richards' S. S. Class, for *Student Aid, Talladega C.*..... 8 50
 New London. First Ch. of Christ, (30 of which for *Indian M.*)..... 61 57
 Norfolk. Sab. Sch. First Cong. Ch., for *Indian Sch'p.*..... 25 00
 North Haven. Sab. Sch. Cong. Ch., for *Student Aid, Sherwood, Tenn.*..... 50 65
 Norwich. First Cong. Ch., 76.46; "First Cong. Ch., *" 50..... 126 40
 Norwich. Second Cong. Ch. 125 60
 Norwich. Mrs. L. S. Foster, 50; A. N. Prentice, 10; A. L. Hyde, 1, for *School, Orange Park, Fla.*..... 61 00
 Norwich. Miss Sarah M. Lee 25 00
 Norwich. Christmas Box, for *Athens, Ala.*.....
 Old Lyme. Cong. Ch., adl..... 8 80
 Old Saybrook. "A Friend." 5 00
 Orange. Cong. Ch. 13 82
 Plantsville. Sab. Sch. of Cong. Ch., for *Atlanta U.*..... 11 72
 Pomfret. First Cong. Ch. 31 66
 Preston. Ladies' of Long Soc. by Mrs. Austin Chapman, for *Conn. Ind'l Sch., Ga.*..... 5 00
 Prospect. B. B. Brown..... 20 00
 Putnam. "A. S. T. F." 17.50; Second Cong. Ch., 14.31..... 21 81
 Redding. "A Friend." 10 00
 Rocky Hill. Cong. Ch. 9 88
 Roxbury. Mrs. D. H. Beardsley..... 4 50
 Salisbury. Cong. Ch. 12 67
 Simsbury. First Cong. Ch., to const. Mrs. LOTISA HITCHCOCK L. M..... 30 00
 Simsbury. Cong. and Meth. Ch.'s, Box Papers, for *Lexington, Ky.*..... 12 02
 Somersville. Cong. Ch. 13 73
 South Coventry. Sab. Sch. Cong. Ch., for *Pleasant Hill Academy, Tenn.*..... 31 64
 Southington. Cong. Ch. 22 00
 South Manchester. Ladies' Benev. Soc., for *Conn. Ind'l Sch., Ga.*..... 22 00
 South Manchester. Sab. Sch. of First Cong. Ch., for *Rosebud Indian M.*..... 12 00
 South Norwalk. Sab. Sch. Cong. Ch. 76 76
 South Norwalk. Miss Margaret McClure, for *Bible Sch., Fisk U.*..... 5 00
 Southport. Cong. Ch., for *Bible Sch., Fisk U.*..... 127 18
 Southport. Rev. Z. B. Burr..... 40 00
 South Windsor. First Cong. Ch. 14 52
 Stonington. Second Cong. Ch. 82 50
 Terryville. Cong. Ch., (3 of which for *Indian M.*)..... 96 62
 Terryville. Mrs. J. B. Baldwin and S. S. Class, Cong. Ch., for *Rosebud Indian M.*..... 16 80

Thomaston. Sab. Sch. of Cong. Ch., "New Years Gift," for Mountain Work.....	30 00	Jamestown. Cong. Ch., to const. Mrs. SALOME JONES, Mrs. SARAH A. BLY L. M's.	75 00
Thomaston. Cong. Ch.....	9 25	Lawrenceville. Lucius Hulburd.....	5 00
Thompson. Easter Pennies, Sab. Sch. Cong. Ch., for Mountain Student Aid.....	50 00	Lisle. Primary Dept. Cong. S. S., by Miss Fannie Osborn, for Childrens Mis- sionary.....	20 00
Thompson. Cong. Ch., for Conn. Indi- Sch., Ga.....	20 75	Lockport. East Av. Cong. Ch.....	10 00
Unionville. First Cong. Ch.....	10 00	Marion. Cong. Ch.....	5 00
Wapping. Cong. Ch.....	27 16	Morristown. Cong. Ch.....	6 50
Washington Depot. S. J. Nettleton.....	10 00	Morrisville. Cong. Ch.....	3 81
Waterbury. Mrs. M. L. Mitchell, for Tougaloo U.....	50 00	Newark Valley. Band of C. W. H. M. Soc., Box C. etc., for Cumberland Gap, Tenn.	
Waterbury. Mrs. E. C. Kimball.....	5 00	New York. First Reformed Episcopal Ch., for Indian M.....	100 00
Wauregan. Ladies' Benev. Soc., for Conn. Indi Sch., Ga.....	8 00	New York. Broadway Tab. Sab. Sch., for Indian Sch'p.....	50 00
Westbrook. "A Friend".....	5 00	New York. Broadway Tabernacle, Mrs. Jane McKenzie, for Bible Sch. Fisk U.....	25 00
Westchester. Cong. Ch.....	13 60	New York. Miss Ellen Collins, 30: Sab. Sch. of First Ref. Episcopal Ch. ad'l. 7.50, for Indian M.....	37 50
West Hartford. Sab. Sch. First Cong. Ch., for Indian M.....	12 50	New York. "M. C. H.".....	2 00
West Hartford. Anson Chappell.....	10 00	North Walton. Missy Soc. of Cong. Ch.....	19 87
West Haven. Cong. Ch. and Soc.....	65 17	Norwich. First Cong. Ch.....	26 63
Westminster. Mrs. S. B. Carter, for Conn. Indi Sch., Ga.....	5 00	Norwich. Primary Sab. Sch., Cong. Ch., Box Chris mas Gifts, for Williamsburg, Ky.....	
West Winsted. Sab. Sch. Second Cong. Ch.....	25 00	Ogdensburg. Cong. Soc., Box of Bed- ding etc., for All Healing, N. C.....	
Windsor. "Friends," for Mountain Work.....	100 00	Olean. First Cong. Ch.....	1 50
Windsor. Cong. Ch., for Bible Sch., Fisk U.....	12 00	Orient. Cong. Ch.....	14 60
Windsor Locks. Sab. Sch., Cong. Ch., for Atlanta U.....	25 00	Perry Center. Mrs. M. G. Richardson, Box Books, for Sherwood, Tenn.....	
Winsted. Mrs. M. A. Mitchell.....	25 00	Richford. Cong. Ch.....	14 00
Wolcott. Cong. Ch.....	6 00	Ridgewood. Ladies' Aid Soc., by Miss Grace B. Lewis, for Woman's Work, Mt. Work.....	10 00
Woodbridge. Sab. Sch. Cong. Ch., for Bible Sch., Fisk U.....	85 00	Riverhead. Cong. Ch.....	8 54
for Indian M., Hope Station.....	75 00	Rochester. Mrs. Harriet Stanley (Clark, for Ezekiel Clark, deceased.....	5 00
Woman's Home Missionary Union of Conn., by Miss Ellen R. Camp, Sec., for Woman's Work:		Rochester. Mr. & Mrs. C. E. Bosworth, for Chandler Normal Sch.....	5 00
Newington. Eunoon Soc.....	5 00	Rome. Welsh Cong. Ch.....	5 50
South Norwalk. Mission Band.....	5 00	Sing Sing. Mrs. Harriet M. Cole, 30, to const. Mrs. EDWIN G. SEERLEY L. M.; Mrs. Cornelia E. Judd, 30, to const. Rev. GEORGE W. HENDERSON, L. M.....	60 00
Suffield. Y. L. Mission Cir- cle.....	12 50	Spencerport. Sab. Sch. of Cong. Ch., 45; Y. P. S. C. E. 20; Star Mission Band, 5, for Indian Sch'p.....	70 00
	22 50	Troy. Young Ladies' Soc., Box Christmas Gifts, for Dakota M.....	5 00
	\$3,804 19	Utica. Bethesda Welsh Cong. Ch.....	5 00
ESTATES.		Waterville. Mrs. Ann B. Haven, 20; Mrs. C. B. Winchell, 10.....	30 00
Rocky Hill. Estate of Rev. Asa B. Smith, by Rev. E. Harmon.....	60 00	West Bloomfield. Cong. Ch.....	34 00
Woodbury. Estate of Henry S. Curtiss, by George M. Woodruff, Trustee.....	1,613 82	Whitesboro. Mrs. Lovina Halsey.....	10 00
	\$5,478 01	Woman's Home Missionary Union of N. Y., by Mrs. L. H. Cobb, Treasurer, for Woman's Work:	
NEW YORK, \$1,534.63.		Buffalo. W. H. M. Soc. of First Cong. Ch.....	12 00
Albany. First Cong. Ch.....	28 74	Clifton Springs. Mrs. W. W. Warner.....	2 00
Amsterdam. D. Cady.....	10 00	Middletown. Ladies' Aux.....	30 00
Antwerp. First Cong. Ch.....	21 30	Ogdensburg. Aux.....	10 00
Aquebogue. Ladies' Aid Soc., Bbl. C., for Williamsburg, Ky.....	100 00	Oswego. Y. P. S. C. E.....	24 89
Baldwinsville. Howard Carter.....	460 00		\$78 39
Brooklyn. Clinton Av. Cong. Ch.....	50 00	NEW JERSEY, \$473.88.	
Brooklyn. The Misses Thurston, for Santee Indian School, Santee, Neb.....	3 00	Bound Brook. Sab. Sch. Cong. Ch.....	10 00
Brooklyn. Mary E. Wylie.....		Morristown. Mrs. F. W. Owen, for Indian M., Native Missionary.....	150 00
Brooklyn. Miss Amy E. Halliday, 2 Bbls. C., for Oaks, N. C.....		Upper Montclair. Sab. Sch. Christian Union Cong. Ch.....	13 88
Brooklyn. Lewis Av. Cong. Ch. Bible Class and Earnest Workers, Box Christ- mas Gifts, for Indian M.....		Vineland. Geo. W. Lewis, Box Papers, for Macon, Ga.....	
Brooklyn. L. A. Soc. of South Bushwick Ref. Ch. Bbl. of C., Freight prepaid, for Williamsburg, Ky.....		"A Friend".....	100 00
Canandalgua. Boys' Mission Band and King's Daughters, Box Christmas Gifts, for Dakota M.....			\$273 88
Fairport. Sab. Sch. Cong. Ch.....	18 70	NEWARK.	
Flushing. Cong. Soc., Bbl. C., etc., for Indian M.....		Estate of James H. Denison....	200 00
Gloversville. Cong. Ch. ad'l.....	2 25		\$473 88
Granby Center. Jay C. Harrington.....	10 00		
Griegsby. Mrs. F. A. Gray.....	1 00		
Harlem. Concert, for Bible Sch., Fisk U.....	75 00		
Ithaca. Sab. Sch. of First Cong. Ch., for Indian Sch'p.....	21 80		

PENNSYLVANIA, \$39.00

Braddock. Y. P. S. C. E., Box Christmas Gifts, for Sherwood, Tenn.	
Easton. Charles E. Webster.	9 00
Meadville. Ladies' M. Soc., Park Ay. Ch., for Mountain Work.	10 00
North East. Miss C. A. Talcott.	1 00
Providence. Welsh Cong. Ch.	4 00
Ridgway. Bible Class, for Oaks, N. C., by Minnie J. Kline.	5 00
Sigel. "Mrs. M. S. H." for Student Aid, Sherwood, Tenn.	10 00

OHIO, \$243.41.

Andover. Cong. Ch.	4 52
Ashland. Mrs. Eliza Thomson	2 28
Berea. James S. Smedley	5 00
Burton. Young People's Soc.	15 00
Cleveland. Sab. Sch. First Cong. Ch., 27-32; Madison Av. Cong. Ch. ad'l, 25-24	52 56
Cleveland. Memorial Circle of King's Sons, for Williamsburg, Ky.	2 00
Delaware. William Bevan.	5 00
Donnelsville. Ella M. Pursell and "Friends," Box C., etc., for Sherwood Tenn.	8 00
Dover. Christmas Box, for Athens, Ala.	
Hudson. Cong. Ch.	5 00
Jefferson. Ladies' Miss'y Soc., by Mrs. F. D. Wilder, Treas. Ohio W. H. M. U., for Sch'p, Atlanta U.	5 00
Lyme. Cong. Ch.	16 63
Mallet Creek. Mrs. M. W. Bingham.	5 00
Marietta. First Cong. Ch. W. H. M. S., by Mrs. F. D. Wilder, Treas. Ohio W. H. M. U., for Sch'p, Atlanta U.	5 00
North Kingsville. Bbl. of C., for Mobile, Ala.	
North Monroeville. First Cong. Ch. and Sab. Sch.	6 77
North Ridgeville. Sab. Sch. Cong. Ch. 9; Rev. O. J. P. Readinger, 8, for Williamsburg, Ky.	17 00
Norwalk. Mrs. C. Lawrence, for Woman's Work.	50
Oberlin. Second Cong. Ch. (6.72 of which for Jewett Memorial Hall).	45 70
Oberlin. Mr. and Mrs. C. N. Pond, for Tougalo U.	10 00
Oberlin. Mrs. Maria Goodell Frost, 5; Lyndon Freeman, 1.50	6 50
Springfield. From Classes First Cong. Sab. Sch.	6 06
Tallmadge. Sab. Sch. Cong. Ch.	20 39
Unionville. Mrs. E. F. Burnell.	4 50

INDIANA.

Indianapolis. Ladies of Plymouth Ch., Box Sewing Sch. Material, for Sherwood, Tenn.	
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ILLINOIS, \$931.62.

Albion. Cong. Ch.	2 00
Alton. Charles Phinney	25 00
Batavia. Cong. Ch.	42 18
Blue Island. Cong. Ch.	5 00
Chicago. First Cong. Ch., 133.44; Ch. of the Redeemer, 6; Edward M. Williams, 80; Rev. G. S. F. Savage, 20; Scandinavian Ch., 1.75; "Cash," 27c.	240 46
Chicago. Mrs. E. M. Baird, for Student Aid, Fisk U.	30 00
Chicago. J. A. Coles' S. S. Class, for Marion, Ala.	11 00
Danville. Mrs. A. M. Swan and "Friends," Pkg. Sewing Material, etc., for Sherwood, Tenn.	5 00
Earlville. Cong. Ch.	87 82
Galesburg. First Cong. Ch.	
Galesburg. First Ch., 32.10; Sab. Sch. First Ch., 56.	88 10

Glencoe. Cong. Ch.	4 98
Jefferson. Cong. Ch.	20 00
Lake Forest. D. K. Holt.	4 00
Lombard. First Ch.	13 00
Neponset. Cong. Ch.	9 00
Oak Park. Miss E. Coles' S. S. Class, for Marion, Ala.	1 50
Ontario. Ladies' Soc., for Nat. Ala.	10 00
Payson. Cong. Ch.	5 00
Payson. Cong. Miss'y Soc., Quilt & pkg. Papers; Miss Spencer, Pkg., for Indian M.	
Plainfield. "Acorn Band," Cong. Ch., for Indian M.	5 00
Plymouth. Amy A. Burton.	5 00
Princeton. Cong. Ch.	16 13
Ridgeland. Cong. Ch., to const. O. L. BICKNELL and SUSAN M. BICKNELL L. MS	100 00
Rockford. "Unknown Friends," for Printing-room Ind'l Dept., Williamsburg Academy, Ky.	50 00
Rockford. Box quilt pieces, for Pleasant Hill, Tenn.	
Stillman Valley. Y. P. S. C. E.	6 76
Stillman Valley. Mrs. L. M. Johnson, Pkg. Papers, for Indian M.	
Sycamore. Sue E. Alden, Pkg. Papers, for Indian M.	
Wilmette. Mrs. A. B. Smith, 1, and Pkg. Papers, for Indian M.	1 00
Illinois Woman's Home Missionary Union, by Mrs. C. E. Maltby, Treasurer, for Woman's Work:	
Chicago. N. E. Ch.	14 00
Illini.	5 20
Mendon.	4 40
Ontario.	17 00
Payson.	1 00
Port Byron.	7 75
Thawville.	5 00
Toulon.	2 00
Rockford. First.	25 00
Rockford. Y. L. M. S.	13 00
Winnetka.	7 00
"A Friend."	5 00
	106 35

\$893 28

ESTATE.

Payson. Estate of Mrs. Mary A. P. Robbins, by Daniel E. Robbins, Ex.	38 34
	\$931 62

MICHIGAN, \$408.29.

Allegan. N. B. West, to const. MRS. FRANKLIN H. STILES and MRS. GEORGE P. CARY L. MS.	75 00
Ann Arbor. Mrs. C. W. Peck.	5 00
Ann Arbor. W. H. M. Soc. of Cong. Ch., Bbl. C., for Athens, Ala.	
Armada. Cong. Ch., 17.23 and Sab. Sch., 4.16	21 39
Canton. G. R. Woodworth.	10 00
Dexter. Dennis Warner.	20 00
Grand Rapids. First Cong. Ch., 58.10; Sab. Sch. First Cong. Ch., 25.	83 10
Lansing. Plymouth Cong. Ch.	12 30
Milford. Mrs. William A. Arms, 5; Dime Offering, Family of Wm. A. Arms, reunion at Holidays, 4.50.	9 50
Northville. D. Pomeroy.	5 00
Olivet. Cong. Ch.	50 00
Red Jacket. Rev. J. W. Savage, for Student Aid, Talladega C.	10 00
Three Oaks. Cong. Ch.	24 42
White Lake. Robert Garner.	15 00
"A Friend."	60 00
Woman's Home Missionary Union of Michigan, by Mrs. E. F. Grabill, Treas., for Woman's Work:	
overt. L. M. S.	8 00
Greenville. W. H. M. S.	1 70
West Adrain. L. M. S.	7 88
	17 58

IOWA, \$346.70.

Anita. Cong. Ch.	7 73
Burlington. Cong. Ch.	33 85
Cedar Rapids. Sab Sch. First Cong. Ch.	
Birthday Offerings, 2 77; Birthday Offerings Sab. Sch. Cong. Chapel, 34c.	3 11
Chester Centre. Cong. Ch.	7 25
Coldwater. Rudolph Landes.	5 00
Council Bluffs. Thomas C. Johnston.	4 00
Decoraa. Boys' and Girls' Mission Circle of Cong. Ch., Box Christmas Gifts, Val. 22.06, for Lexington, Ky.	
Des Moines. A. Y. Rawson, 25; Plymouth Ch., 16.43; North Park Ch., 5.62.	47 05
Fairfield. Cong. Ch.	5 00
Fort Atkinson. Ger. Cong. Ch.	5 00
Fort Dodge. Quilt, etc., for Student, Pleasant Hill Academy, Tenn.	
Genoa Bluffs. Cong. Ch.	3 68
Gilman. Lizzie Houston, Pkg. of Christmas Gifts, for Savannah, Ga.	
Grinnell. Mrs. J. B. Grinnell, for Student Aid, Talladega C.	10 00
Keokuk. Sab. Sch. of Cong. Ch.	5 42
Lansing. Ger. Cong. Ch.	3 00
Maquoketa. Mrs. Lake, Basted Work, for Savannah, Ga.	
McGregor. Ladies' Miss'y Soc. of Cong. Ch., Bbl. C., Freight prepaid, for Straight U.	
Miles. Junior Y. P. S. C. E., by Neva M. Davis, Treas.	4 00
Newton. Witterburg Sab. Sch.	18 51
Ottumwa. Second Cong. Ch.	2 00
Pleasant Valley. Union Sab. Sch., for Indian M.	3 25
Preston. Ladies of Cong. Ch., 2 Bbls. C., for Williamsburg, Ky.	24 80
Red Oak. Cong. Ch.	31 24
Tabor. Cong. Ch. (5 of which from Pres. W. M. Brooks), 24.57; "A Friend," 6.67.	5 00
Tipton. "Coral Workers," for Savannah, Ga.	10 00
Waucoma. Ladies' Miss'y Soc. of Cong. Ch.	8 25
Witttemberg. Mission Band, for Indian M.	
Iowa Woman's Home Missionary Union, by Mrs. M. J. Nicholson, Treas., for Woman's Work:	
Cedar Falls. L. M. S.	4 32
Cherokee. Y. P. S. C. E.	7 50
Dubuque. Y. L. B. S.	10 00
Grinnell. W. H. M. U.	3 40
Le Mars. L. M. S.	3 40
Magnolia. W. H. M. U.	1 00
Marion. Y. L. S.	20 00
McGregor. W. M. S.	10 05
Monticello. W. M. U.	10 57
Mount Pleasant. L. B. L.	4 37
Muscatine. "A Friend."	2 00
Osage. W. M. S.	7 10
Oskaloosa. W. M. S.	3 00
Rockford. L. M. S.	1 50
Stacyville. W. M. S.	7 00
Shenandoah. W. M. S.	3 85
West Burlington. Mrs. W. B. Holyoke.	1 00

MINNESOTA, \$376.68.

Duluth. Sab. Sch. Pilgrim Ch.	5 00
Fairbault. Cong. Ch.	13 37
Hutchinson. Cong. Ch.	5 65
Lake City. Miss Mary A. Bye, for Williamsburg, Ky.	1 50
Litchfield. Mrs. M. Weeks, 2, and Pkg. Christmas Cards, for Meridian, Miss.	2 00
Mapleton. Cong. Ch.	3 30
Mazeppa. First Cong. Ch.	5 50
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Hutchinson. W. H. M. S., 2.20; Daughters of King, 2.20; S. S., 2.19.	6 58
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Minneapolis. Lyndale.	15 32
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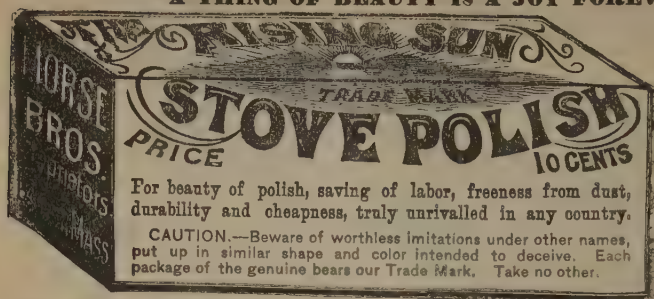
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\$22,474.95	
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Tougaloo, Miss. Tuition.....	9 00
Austin, Tex. Tuition.....	457 69
4,243 59	
United States Government Appropriation, for Education of Indians, Fort Berthold, N. D.....	952 20
Total for January.....\$27,712 99	
SUMMARY.	
Donations.....	\$73,599 47
Estates.....	40,406 10
\$114,005 57	
Income.....	4,425 07
Tuition.....	13,438 69
United States Government.....	1,843 20
Total from Oct. 1, to Jan. 31.....\$133,712 53	
FOR THE AMERICAN MISSIONARY.	
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APRIL, 1891.



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THE AMERICAN MISSIONARY.

VOL. XLV.

APRIL, 1891.

No. 4

American Missionary Association.

AN INDIAN MISSIONARY NUMBER.

The articles in this number of the MISSIONARY relate largely to the Indians. The "craze" and the "war" are over, and our readers will be interested to know the conditions and prospects of our missions in Dakota. To this end, we have secured from our missionaries letters relating to all the stations affected by the recent disturbances. The picture presented is from recent and reliable sources, and, we are gratified to say, is on the whole, encouraging.

Our missions among the Sioux Indians are differently related to these disturbances. Rev. A. L. Riggs, D.D., gives a general statement in reference to the Santee Agency, which is over the Dakota line in Nebraska, and was only indirectly involved. Rev. C. L. Hall, of the Fort Berthold Mission, in the northern part of Dakota, was equally removed, but felt the effects on his mission incidentally. Rev. Mr. Cross, of the Rosebud Agency, was very near the centre of disturbance at the Pine Ridge Agency ; and his mission work suffered accordingly. Rev. Mr. Reed, at the Standing Rock Agency, was in close proximity to Sitting Bull's camp, and his work was for a time hindered. Rev. T. L. Riggs, in charge of our out-station work and familiar with the whole field, presents a general view of the trouble and its consequences ; and Miss Collins, known so well to our readers, though writing at a distance from the field, gives interesting facts and reminiscences. We regret to say that our limited pages compel us to abridge somewhat these interesting articles.

Those of our readers who had the privilege of hearing the able and interesting Paper read at our annual meeting in Northampton, by Rev. J. W. Harding, on "The Early Indian Missions," will be glad to

read it with care, and judging by our own experience, they will appreciate it all the more for the careful study. And to our friends who were not at that meeting, we commend the Paper as presenting a very striking object lesson on Indian missions.

The boys who read this magazine will be interested in the debate among the Indian pupils at Santee, on the relative importance of the *steamboat* and the *railway*; and we should not be surprised if some of the older readers would take an equal interest. Debating is better than fighting, and a contest carried on with quaint arguments and witty rejoinders will pleasantly succeed the struggle with arms and the bloody scenes at Wounded Knee.

We are glad to say that a generous friend has provided the money for the bell for the mission in Alaska, and another one has pledged the amount for the flag. The one donor will ring out the sound calling the people to the house of God, and the other will float the stars and stripes of the nation, on the very verge of the nation's territory. Who will furnish the other less conspicuous but equally needed articles—the tent, costing \$24.00; the camp stove for \$8.00; the two wood stoves for \$10.50 each; the fire extinguisher, and the medicine-chest worth \$50.00?

In a recent number of *The Independent*, Mr. F. W. Blackburn writes a carefully-worded article, giving "A REVIEW OF THE SIOUX TROUBLE." We append two brief extracts, which are worthy of consideration.

It cost the lives of 200 Indians, 40 soldiers, 2 officers, 1 civilian; \$2,000,000 for transportations and subsistence of troops; \$200,000 for property destroyed on the reservation; \$2,000 for transportation and incidental expenses of two delegations to Washington; the time of 10,000 Indians for three months; the demoralization of the schools of four agencies; the official head of an Indian Agent; the reputation of a military officer; and the disgrace of a proud regiment.

* * *

A good deal of enthusiasm has grown up over the scheme of enlisting Indians as army scouts. Already several companies have been organized, and the officers placed in command of them are persevering, energetic, and intelligent young men. It is demoralizing to the Indian work, however, for the turbulent, lazy fellows do not take kindly to military discipline. The best Indians on the reservations are enlisting, abandoning the police force, various employments, their little homes, and even their families. It takes away from the Indian communities the enterprising, progressive, working people, and leaves the weaker ones and those who antagonize civilization to mold sentiment.

NOTES FROM NEW ENGLAND.

Mission Fields Revisited.

BY DISTRICT SECRETARY C. J. RYDER, BOSTON, MASS.

From sitting in the shade to keep cool and looking out upon the orange orchards with their beautiful, green, waxy leaves and rich, yellow fruit, to facing a New England blizzard and crowding close to the fire to keep warm, is a considerable change. But the different conditions of the weather are no more marked than the different conditions of life. A trip of five weeks just closed impresses this difference upon my mind more than ever before.

There is not, of course, uniformity of conditions in the different Southern States. But, taken as a whole, the South is fairly homogeneous. And so is the North. I have never been so painfully impressed with the intellectual poverty of the white people of the South, as I was upon this last trip. The *Times Democrat*, of New Orleans, stated that in forty out of fifty-nine parishes in Louisiana, there was a majority of voters who could not read their ballots, and that in seven parishes the majority of white voters could not read. And the condition was even worse than this according to the statistics furnished by the writer, for there had been an increase of illiteracy during the period covered by the statistics, and a decrease in the amount of tax for public schools. The illiteracy so far as the white race is considered is among the "poor whites." But, who are the poor whites? Simply American citizens; a part of the total of the white people of the South, from substantially the same ancestry, with no line of race cleavage!

Every one who read the article on the "Georgia Crackers," in the *February Century*, must have been impressed with the terrible condition of a large number of the white people in the South.

Looking out of the car windows in almost every town and village through which we passed, I saw the faces which furnished types for the article in the *Century*. Slavery of the blacks and practical serfdom of the poorer whites have brought about this terrible condition of so large a percentage of the whites in the South.

In studying the Negro problem and seeking to discover some satisfactory solution of it, the condition of the whites must greatly embarrass any one. As Christians and patriots, this phase of the Southern problem must alarm us. In the *Century* article above referred to, the writer tells of a mill in which there were fifty-eight women laboring. Their signatures were required, and it was found that fifty six of them could not write. They were all white women. Two of the fifty-eight could write. They were Negroes, not admitted to labor as operatives in the mill, but holding the menial position of floor-sweepers. And the pitiful thing is, that it is almost impossible to reach these degraded white people of the South. It is such a tremendous distance between the intelligent, cultivated Southern white people and the ignorant multitudes!

But the work among the colored people is certainly very encouraging. On my recent trip, I visited seventeen schools and churches, in ten States. Almost without exception, the work gave evidence of grand development.

Howard University, under the management of Pres. Rankin, is doing excellent work. A theological class of thirty pupils, as bright as you would find in the average theological seminary, gave evidence of careful preparation and conscientious work. The other classes were equally satisfactory. Prof. Ewell has recently taken up his work with much enthusiasm. He left a large place, which he had well filled in New England, but he is destined to fill a larger place in this noble institution.

Beaufort, N. C., presents a different type of work for the colored people, but one just as essential and more generally needed. I could hardly believe that it was the same school that I used to visit when Field Superintendent, so great was the change and so splendid the improvement. A dear old colored brother had seen in print that there was an efficient "corps of teachers" at Washburn Institute. These teachers were present at a public gathering not long afterwards, and the good brother said, "We will now hear from the able corpses from Washburn Institute." It seemed to me that these "corpses" must have been very vigorous and lively to accomplish what has been accomplished there during the past three years. Some Ezekiel must have spoken to the dry bones.

The older schools, like Wilmington, are developing gradually, making more complete their course of study, and more exacting the examinations and conditions of advancement.

Anniston has not yet recovered from the fire which resulted in the destruction of the church. The school is carried on in a little building, formerly a grocery. Church service is held in the same building. The pastor and teachers here are hopeful that the current income of the A. M. A. or some special gift for this purpose, will make it possible to rebuild.

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Meridian, Miss., with its crowded attendance, and hundreds turned away, because they could not be accommodated, the church doubling its membership within two years; Straight University, New Orleans, developing splendidly under the new President; the Daniel Hand school, just across the way from the University, gathering the young people from the great city, crowded with colored people; Emerson Institute at Mobile; the new school at Orange Park, Florida, with a hopeful future before it; Miss Prudden's work at Saluda; the many departments of work at Knoxville, space will not permit me to dwell upon.

My only regret was that there were with me none of the generous friends from New England who command a large portion of the Lord's money, and who are really anxious to bestow this wealth where it is most needed, and where it will accomplish large results for the advancement of the Redeemer's kingdom.

THE INDIANS.

Indian Troubles—Effect on our Missions.

AT SANTEE AGENCY, NEBRASKA.

BY REV. A. L. RIGGS, D.D.

This Indian war has brought many hindrances to our work in breaking up out-stations, stopping schools, and troubling the minds even of the loyal Indians. Our Santee Mission has felt less of this in certain ways ; but still our Normal Training School has suffered in the detention at home of about a third of those who would have been its pupils this winter ; and our Santee Pilgrim Church has been specially anxious on account of the nine native missionaries who went from this church and were working in the war-disturbed districts.

The outlook is, however, encouraging. The poor people who were deluded and led into this trouble will not long resist the influences of the Gospel and the kindly friendship of Christian people, especially those of their own race. Of course the disappointed leaders are sullen and unapproachable, but they cannot lead as they have done.

The native Christians are strengthened. They have done nobly, and the value of their religion has been vindicated, both to themselves and to the heathen Indian. As one of the Indians writes : " While the heathen Indians were in constant terror by day and by night, the Christian Indians slept quietly through the night without alarm or fear. The true character of Christianity has come out more clearly by reason of the manifestation of what was in some sense its counterfeit." Another Indian writes : " All this trouble came because the movement was not in accordance with the word of the great God who made the world and made Adam." That is, in his mind, it was not according to the constitution of things. It means much for them to feel that it is Jehovah who rules this world—the Indian's country as well as the white man's land.

MISSIONARY WORK AT ROSEBUD DURING THE OUTBREAK.

BY REV. J. F. CROSS.

For about two years the Indians on Rosebud Reservation have been agitated and uneasy. Various causes produced this state of affairs : selling the land, which required many to move ; changing the limits of the reservation, which required still more to move ; a new census, which cut down the rations drawn by the Indians about one-third ; and the constant opposition to progress in school, industrial, and missionary work, by the heathen element, were all active in producing the uneasiness, which has been termed an outbreak.

The ghost-dance united all the disaffected elements, but its influence was only limited and short-lived. From a missionary standpoint there was less to fear from the ghost dance than there is from the common, and almost every day heathen dances. When the United States troops came to Rosebud, about two thousand Indians fled to the Bad Lands. Those who remained were very uneasy and suspicious. The fear of the soldiers was widespread : to this was added a fear of violence from those who were in sympathy with the hostiles. They left their homes, and, gathering up their stock, they lived in tents a few miles from the agency and soldier's camp, where they were safe from the hostiles, and where they could run away unnoticed and join the hostiles.

While the members of our church and the communities in which we are carrying on missionary work were in camp, we carried on our services as regularly as if they had been at their homes, and thus kept the word of God before them. One of our church members kindly cleared out his tent on Sundays for our meetings, and we gathered round the sides in two and three rows, all facing the open fire. Thus we were enabled to do something.

But all active and continuous work was at a standstill ; school work and the work of the woman's society, which was just commencing, were entirely broken up, and the people were not in a mood for receiving religious instruction. Yet we felt abundantly repaid for staying at the seat of war under these circumstances, because we were able to quiet some of the suspicions and allay some of the fears and distrust, and keep our work moving.

At present there is a somewhat brighter outlook. About nine hundred of the Rosebud Indians have returned, and about the same number still remain at Pine Ridge. But the regular order of life is restored. The government schools are opened, and our native teachers and preachers are at their accustomed work. Those who left their homes returned in a very pitiable condition, lean, ragged, and filthy ; but what is worse, they returned without any feeling of wrong-doing. There is a kind of half defiant and surly air about them.

The weather while all the trouble was going on was remarkably fine and warm. The result is that they look on their whole action as a grand "lark ;" and nothing has had any effect to make them fear to do the same thing again on the slightest pretence. They have returned after seeing a large part of our army, without any added fear of its power. On the other hand they are suspicious beyond all comprehension. To a man the Indians disclaimed any treachery in bringing on the fight at Wounded Knee.

In looking over the whole field for the past six months, there are many things that are inspiring.

First among these is the remarkable fact, *that in no Indian village*

where there has been active Christian work for any length of time, did any large number join the hostiles.

In conferring with a fellow missionary of the Episcopal church, we found that this statement was true in every case. In many cases the persons unfriendly to missionary work were the only ones to go.

Again, to many of our native Christians it was a severe test, but in every case they came out on the right side. For example; among our members at Park St. Church, one man had a pass to leave Rosebud and go to Pine Ridge: when about half way from home he was overtaken by the fleeing "ghost dancers and hostiles." They tried to have him join them, but he turned around and immediately came back home. One young woman refused to join the hostiles with her husband and stayed at home alone. Another family stayed at home, while the parents, brothers, and sisters of both husband and wife all went away. There are other cases as marked as these, where the native Christians remained faithful.

The demand for fire-wood was considerable, but the Indians went to work at once, and soon the supply was largely beyond the demand. It showed conclusively that the Indian is not lazy, but will work when he can see anything to be derived from work.

The whole period of this Indian trouble, notwithstanding it has often been disheartening, has been exceedingly interesting in the proofs it has given, that the Indian can become, under proper training, an industrious, trusted Christian man.

STANDING ROCK AGENCY—SITTING BULL'S DEATH.

BY REV. G. W. REED, FORT YATES, N. D.

The recent trouble among the Indians, like a great storm, was for a long time gathering, and broke upon us with terrible fury. The storm has left marks of its ravages, but it has cleared the air, and its beneficial effects are becoming daily more evident.

In this article I wish to touch briefly upon the effect of these troubles on our mission work here at Standing Rock. Great as was the loss of our beloved Little Eagle, the first deacon of our little church, who was killed with others as brave in attempting the arrest of Sitting Bull, yet greater still was the damage done our work while the storm was gathering. Our schools had become well-nigh deserted. Our meetings were poorly attended.

The new Indian religion appealed to many by its large gatherings, the daily dances, the novelty of its teachings, the promises which it made to its faithful followers. It found in Sitting Bull, as one of its prophets, a wily leader, who was willing and eager to turn the growing interest in the coming Indian Messiah into an opportunity for furthering his own selfish plans. His camp became a rendezvous, and during the beautiful autumn

days the camp presented the picture of a large camp-meeting. Dancing and feasting have always appealed to the Indian, and crowds come to look on, only to be drawn in gradually as worshipers. The Saturday dance has always been a hindrance to our mission work. The tired dancers were never wakeful listeners at our Sunday services, if indeed they came at all. But the new religion, with its daily dance and its many novelties, drew from all the adjacent camps, to the injury of both school and church work. The worshipers were expected to dance till they fell out from sheer exhaustion, and with returning consciousness were expected to relate what they saw in the Spirit land. Thus they must fabricate falsehoods or confess that they had seen nothing. The fabrication became an easy task.

The crisis came, hastened by the boldness of the leader of the craze. Sitting Bull and his lieutenants were killed while in their madness defying the Government. His followers were scattered like sheep. Some were killed at Wounded Knee, many made prisoners of war. All the well-disposed Indians, including many who had for a longer or shorter time been connected with the craze, came in here to the agency. Those were anxious days for us all. All the Grand River people were kept in here for nearly two months. An indescribable fear seized the people. Faint rumors came to them of the troubles near Pine Ridge, but as the presence of so many soldiers made it nearly impossible for Indians to come through the country with messages, they looked to the missionary for information. For two weeks of this time hundreds were camped about our chapel, and at our Christmas exercises and meetings the house was crowded. The cold weather drove them into the hills to make their camp. A large tent which we placed there was well filled at our daily meetings. We never had better opportunities for evangelistic work. No one wished to be known as having been connected with the craze. Some who never could be gotten into our meetings became regular attendants.

The craze here has become a thing of the past. I can't find a believer in it now. The people have returned to their homes, and there is the same marked interest in our work. The Sunday services are crowded. The men and women as well as the children are eager to learn, and the schools are well attended.

The present is full of hope. It is not so easy to predict what the future may bring forth, there are so many factors in the problem. If those who fled are permitted to come back, they will help or hinder our mission work. If they are only beaten and still cling tenaciously to the old Dakota ways, and oppose as formerly everything that makes for progress, they will fight against the influence of the Gospel. Their present condition calls for a strong helper. The Indian Messiah has failed them. Will they hear with joy of the true Messiah?

Our work in Sitting Bull's camp has been broken up. The people may never return to live there. The native teacher has now a more favorable

field of work among the Blackfeet on the Missouri River, south of here. The loss to our church of such a man as Little Eagle is incalculable. His fidelity and devotion to his church and God were marked, and he was held in such good repute among all classes that his influence in and out of the church was great. In him we have lost a good worker.

The Indians of this reservation have no serious, well grounded grievances. They have on the whole been well fed and clothed. They lack confidence in the promises and sympathy of the Government, but they have been taught to respect its ability to compel the Indian to keep his promises.

Now is the time to put a stop forever to the degrading Indian dance. The Grand River Indians have got along without it for nearly three months, and have turned their attention to the school and church. Let this state of things continue and much good will result from this Indian trouble, and a great hindrance to mission work will be removed. This people is not to be born into the kingdom of God in a day. The darkness of centuries will oppose the penetrating rays of the Sun of Righteousness. The so-called Indian Messiah has failed to bring deliverance; there never was a better time to present the claims of the true Messiah who alone can save them from their greatest enemies—their selves and their sin.

EVENTS AT THE OUT-STATIONS.

BY REV. THOMAS L. RIGGS.

The past winter has been one of trial and difficulty to much of our missionary field. We have suffered together with others engaged in efforts to educate and civilize the Western Sioux.

It would be a mistake, however, to look upon the hindrances growing out of and accompanying immediate troubles as all or even chief of those we have been called to meet. The greatest hindrances came before the time of final upheaval. It is in the slow growth of boil or felon that greatest pain is felt rather than when the lancet is used. This has been the case in our work. The past two years have been full of the spirit of unrest and distress. Since the Indian Messiah was announced as shortly to come we have had more or less opposition and loss of interest to contend with. This opposition was scarcely felt at first, but its strength increased and the effect upon school and missionary effort in all districts pervaded by the new faith, was disastrous. Schools were deserted and families vanished as if wafted away by the winds, to gather with others at some convenient dance-center. Portions of the several reservations were for a time abandoned. A spirit of restlessness prevailed, and no one was in the mood to hear Christian truth. This is true only of heathen communities and individuals.

Very few of our Christian Indians were carried away in the craze. I know of but two, and these were dependent upon relations who joined the ghost

dance with fiery zeal. Many were somewhat shaken up and hard put to in meeting entreaty and ridicule, but they stood firm. As indicating the entire surrender of many of the people to the new faith: on the last Sunday of November, Communion services were held at Cherry Creek and there was but one man present who was not a church member, though usually at these services the greater part of the congregation is heathen in belief and practice. On this occasion their absence was the more marked because of the fact that within a half-mile of the mission station there were over a thousand people encamped, and the ghost dance had been kept up night after night by great crowds and with increasing fervor and fanatical zeal.

The devotees of the new faith were not always satisfied with merely negative opposition. On one occasion they told the native missionary not to ring the bell for Sunday services, saying, "You disapprove of our worship; we will stop yours."

It was a desperate effort of the heathen and savage to remain a heathen and a savage. He has for years seen his former faith and power passing away and slipping from him. Christianity and civilization have wrought great changes, and none of these does the heathen welcome. This, in a word, is the central root from which sprang recent disturbances.

With the death of Sitting Bull there was the beginning of the end, and from many parts of the reservations there followed the wildest of stampedes. The majority left their homes and fled to their Agencies. A few sought to escape and join the nucleus in the Bad Lands. Our out-stations suffered seriously from this. At Standing Rock Agency, all three stations were unsettled. On the Cheyenne River Agency, but one of my seven occupied locations was undisturbed, and at Rosebud but one of the three stations continued regular work. It was a time of panic and fear. At Pine Ridge, matters were even worse. It was a complete breaking up of much of our work.

It will be borne in mind, however, that a large majority of the Sioux did not at any time engage in hostile demonstrations. This fact, and the very abruptness of the upheaval brought relief and the end of trouble speedily. The good sense and judgment of the more advanced Indians soon regained control. Missionary work was carried on in the camps, and as soon as the people returned to their homes regular work was resumed at the out-stations. Our efforts are appreciated more fully than before, as is evinced by increased attendance at religious services and schools. Books are eagerly sought after. The demand for A.B.C. books, for Bibles and hymn books has greatly increased. There is evident a very general interest in educational and religious matters. Much of this increased interest is doubtless temporary. In some cases it appears to be measured by the severity of treatment to which the Indians have been subjected. Interest born of fear is not likely to be uniform and continued.

The outlook, nevertheless, is good on all sides. The wilder Indians

have been met on their own ground, and beaten. Their gods have been powerless to save them from punishment. It is very true that at Rosebud and Pine Ridge Agency the wilder element does not acknowledge defeat, and pride and native conceit are marked. This is not so much the case with Indians of the upper Agencies of Cheyenne River and Standing Rock. Nor will it long continue to be true on the lower reservations. With earnest and faithful effort we shall reach many who have hitherto refused to hear the truth.

FORT BERTHOLD AGENCY, N. D.

BY REV. CHAS. L. HALL.

The Fort Berthold Mission has felt only slightly and indirectly any influence of the recent disturbances among the Sioux of South Dakota. The false reports in the newspapers gave much unnecessary alarm to friends of the workers here, and made more work for them.

There was more or less talk among the Indians concerning the false prophet, and the uprising, and the more heathen element were no doubt encouraged to believe in a revival of the good old times when they had their own way, and drew the white people about them.

But the Indians remained loyal, notwithstanding their friendship with the Standing Rock Sioux, and notwithstanding their complaint against the Government, that the House of Representatives had not ratified their treaty, though the matter had been before that body for four years.

There was no "Ghost dance" here, though many of the people were inclined to believe in the "Messiah," and the destruction of the dominant races. One chief said that their old tradition told of the destruction of the first race of men, because of the rebellion against their Maker, and what had happened might happen again. Another head of a wild band said that it might be, but he had never seen anyone come back from the dead, that if the movement had *supernatural* support it would succeed.

Some of the Indian women were as much afraid of white soldiers as some frontier white women were of the Indians.

The present situation is peaceful. The Government has begun to issue twice the amount of rations that have ever been given, and it is said will continue to do so till the treaty is ratified or some other agreement made. Our school and church work has prospered and has been undisturbed by any of the excitements about us. At our last Communion (January 4), we received five members on confession of faith in the true Messiah, and at the Government school the young people's prayer-meetings are regularly held with interest.

Our out-station work is hindered by the constant round of pleasure, dancing and feasting.

The prospect before us is encouraging. Many are ready to listen to the

Gospel ; a few believe. We have all the school children we can provide for. One hindrance is likely to be an unintentional pauperizing and barbarizing of the tribe here, by the issue of rations, without a strong guiding and restraining hand—guiding and inspiring to industries and restraining from immoral and enervating dances and loose social relations.

S'KOKOMISH MISSION, WASHINGTON.

FROM REV. MYRON ELLS.

I am glad to send you the enclosed \$1.50 from the Little Workers of this place—the S'kokomish Reservation.

More than sixteen years ago, when I first came here, and the church was organized, we voted to take up a collection for benevolent and church purposes, once a month, on Sabbath evening, at English preaching service ; and we kept it up until about five years ago, when the employees changed so under government, several coming from the Southern States, who had not been educated to such giving, that they would not come to church if a collection was taken ; and we consequently had to suspend the collection, or suspend services. We did the former, but those benevolently inclined still made their contributions privately.

I found, however, that I could work with the children, and teach them to give ; and I was especially glad to do so, in order to educate my own children to the act of giving. So we organized a society called "The Little Workers," which was officered by the children ; all the members or visitors being expected to give five cents each at each monthly meeting. I simply held the position of general manager. We began with the white children here, but they soon brought in some Indian school children, and there are now about equal numbers of the children of each race. The membership has varied from six to fifteen ; and since July, 1886, when we organized, we have collected over twenty-eight dollars, nearly all of it in five-cent pieces.

Yesterday our subject was the late Sioux war. When we read in regard to the causes of it, that, according to Rev. A. L. Riggs, D.D., in the *Word Carrier*, the central ones were native ugliness, opposition to civilization and Christianity, augmented by the treatment of the Indians by the Government, we were prepared to believe it, because we passed through a somewhat similar Messiah craze eight years ago. That of these Indians was in a little more civilized form, as these are more civilized than Sitting Bull's followers, with a little more religion in it, and without any war ; but still a craze, with a Messiah and visions from him in it, but wholly anti-Bible. Accordingly, we voted to send the A. M. A. all the money we have now, \$1.50, to help Christianize those Indians who have given up the war, but who need Christianity so much. We trust that it will be a little seed which will grow and do good, and that others will add to it.

ADDRESS.

THE EARLY INDIAN MISSIONS.

Address delivered at the Annual Meeting in Northampton, October 23, 1890.

BY REV. J. W. HARDING.

In learning how to civilize, educate, and Christianize the Indian, the early Indian missions furnish instructive object lessons.

A distinctive missionary element belonged to the colonial settlements of this country, and particularly to those of New England. Dr. Palfrey says, "The General Court of Massachusetts was the first missionary society in Protestant Christendom." As the result of the labors of such apostles to the Indians as John Eliot and the Mayhews, there were in Massachusetts in 1696 thirty Indian churches, for the most part supplied with active pastors, and three-fourths of the Indian population were accounted Christians. In 1700, thirteen missionaries, supported by government, were employed in the English colonies. Meanwhile, "The Society for Propagating the Gospel in New England," incorporated in 1649, and the "Society in Scotland for Propagating Christian Knowledge," were nobly aiding these missionary efforts. The first-named society, through its Boston Commissioners, Governor Belcher at their head, called John Sergeant from his tutorship in Yale College, to be a missionary to the Stockbridge Indians, while the latter society employed David Brainerd, at Kaunameek, 20 miles west of Stockbridge, and afterwards among the Delawares.

The early successes and hopeful outlook of these missions, in connection with their comparative failures in later times, suggest important reflections, and point with serious emphasis certain questions relating to the future conduct of our efforts in the Indian's behalf.

Among these object lessons it may be best to select one, as on the whole, the clearest and most impressive of them all, to wit: The history of the Stockbridge Indians.

They are survivors of the great Mohican nation who were once scattered over the territory between the Hudson and Connecticut rivers. The remnant of them still existing to the number of about 170, counting in the Munsees who occupy the same reservation, are located in Shawano County, Wisconsin.

The most successful of the early attempts to Christianize the Mohicans was made by the Moravians under the lead of Count Zinzendorf at Shecomeko, New York, on the east side of the Hudson. On an ancient tombstone in the Moravian cemetery at Bethlehem, Pa., is the following inscription: "In memory of Tschoop, a Mohican Indian, who in Holy Baptism, September 3, 1743, received the name of John. One of the first fruits of the mission at Shecomeko, and a remarkable instance of the power of Divine Grace by

which he became a distinguished teacher among his people. He died in the full assurance of Faith at Bethlehem, October 10, 1768. There shall be one Fold and one Shepherd." This Indian was converted by the instrumentality of Christian Henry Rauch, a young Moravian missionary, but 22 years of age, who landed at New York July 16, 1740. Meeting there two influential Mohicans, Tschoop and Shabash, who lived at Shecomeko, and with whom he could communicate in Dutch, he offered to become the teacher of their tribe. They were a drunken and degraded couple, and having at first accepted his offer and then rejected it, slunk away to their village. But Rauch followed them and preached Christ unto them. At first they mocked him, but his youthful earnestness, fearlessness, persistency, love and patience, at last touched their hearts. At a missionary conference held five years afterwards at Bethlehem, Tschoop thus described their experience. "Once a preacher came to us and wished to prove that there was a God. We said, 'Do you think that we do not know that?' Then another came and wished to teach us that we must not steal, drink, and lie. We answered, 'You fool, do you think we do not know that? Teach it first to the people to whom you belong; for who drink, steal and lie more than your own people?' Then came Christian Henry into my hut and he said, 'The Lord of heaven bids me say to you that he wishes to deliver you from all your misery and make you blessed; wherefore He became man and shed His blood for you.' And when he had finished he lay down beside my tomahawk and bows and arrows, and slept as sweetly as a child. Then I thought what kind of a man is this? I could kill him, but he is without anxiety. I could not forget his words. In my sleep I dreamed of Christ, who shed His blood for me. Thus began the awakening among us. Therefore, I say, Brethren, preach Christ our Saviour, and his sufferings if you wish to reach the heathen heart."

The Shecomeko mission was greatly successful and spread eastward over into the Housatonic Valley. In one settlement, Pachgatcock, near the present village of Kent, Connecticut, 120 Indians were baptized. The good work spread to other Indian settlements along the Housatonic. But by and by opposition became rife. Liquor dealers and licentious characters whose profits were in peril, banded themselves with well reputed "church people," against the missionaries. They were decried as Papist, and French spies, (France being then at war with England) and driven out of Connecticut. The Assembly of New York resolved that their work must cease, and the Sheriff closed their chapels in December, 1744. Then began the dispersion of the Christian Indians. Some followed their Moravian teachers into Pennsylvania, and others drifted up the Housatonic into the Stockbridge region. Five years after their banishment from Shecomeko the English Parliament issued a proclamation that the Moravians should not be further disturbed, but rather assisted in their work. But it was too late, for in New York covetous settlers had already divided the deserted

land and property, and although in Connecticut the work was resumed and not without good fruit, yet by and by, death or emigration seemed to be the Indians' only alternative and in 1770 the Moravian mission was finally abandoned. Its only existing memorials consist of a marble monument erected in 1859 which marks the grave of Pastor Buettner, the last Moravian missionary at Shecomeko, in a field on the farm of Edward Hunting in Pine Plains township, Dutchess Co., New York; and a monument erected the same year at Pachgatcock, two miles southwest of Kent, Ct., in memory of David Bruce and Joseph Powell, missionaries to the Indians once residing there.

Meanwhile a mission has been started from another source. Samuel Hopkins, the minister of West Springfield, hears through a neighbor of his, Ebenezer Miller, who is conversant with the "River Indians," that Konkapot, their principal man, a temperate, just and upright Indian, is inclined to embrace the Christian religion. But he has two objections, one the loss of influence among his people, the other, that the conversation of the Christians about him is worse than that of the heathen. Mr. Hopkins visits John Stoddard, of Northampton, the man of all the region best versed in Indian affairs. He gives decided encouragement to the project of Christianizing these River Indians. He next confers with Rev. Dr. Stephen Williams of Longmeadow, one of the "redeemed captives." At their joint instance, Rev. Dr. William Williams of Hatfield writes to the Commissioners of the English "Society for the Propagation of the Gospel," at Boston, who at once request Williams and Mr. Hopkins to confer with the Indians on the Housatonic. Governor Belcher had just then conferred a captain's commission on Konkapot and a lieutenant's commission on another worthy and influential Indian, Umpachenee. Being then on their way to Springfield to receive their commissions, the two ministers meet them there, and lay before them the project of the mission. Captain Konkapot is quite earnest for it, and Lieut. Umpachenee does not oppose. They urge that the ministers should visit the tribe and hold a council. At the close of a four-days' council, all the Indians give their assent by signing a request for the mission, and the ministers receive a belt of wampum in confirmation of the agreement.

Next in order was the appointment by the Boston Commissioners of John Sergeant, a tutor in Yale College, as missionary. A church was formed at the house of Lieutenant Umpachenee; a school-master, Timothy Woodbridge, was employed as assistant missionary. Mr. Sergeant and delegates from his flock are invited to Deerfield, to meet Governor Belcher and a large committee of the House of Representatives at an Indian council, which includes several tribes, to ratify a treaty of friendship and peace, and to ordain Mr. Sergeant. The services of ordination are held in the presence of the Boston dignitaries and Indian delegates, several of the neighboring ministers, and a large congregation of the towns-people. The sermon, afterwards published, was preached by Mr. Appleton, of Cambridge.

There follows in due time the incorporation of Stockbridge as an Indian township. It is six miles square ; ample allotments are reserved for Mr. Sergeant and Mr. Woodbridge, and also for four other English families to be settled among the Indians, as helpers in civilizing and Christianizing them.

But will the Indians consent to the incorporation? A council was held February 10th, 1735, to meet a committee of the Legislature. The Indians assent to the conditions of the Act ; but there is necessary delay for sundry negotiations with certain English and Dutch proprietors who have settled in the Great Meadow. When the Indians are again summoned, all is not ready on their part ; for designing whites have been poisoning their minds and prejudicing them against the Government. The subject being reopened before the Council, Lieutenant Umpachenee wishes to ask three or four questions : " Why have they been neglected so long? What is the real reason that they had so suddenly been brought into such favor? Why were they asked so many questions about the ownership of certain lands and the titles to them? Why, if the Christian religion is so good, did so many of its professors live such wicked lives? Would their titles secure to their children equal proprietary rights? Would their children be just as free as the white children?"

The outcome of it all was that the Massachusetts House of Representatives passed an Act very much like the " Dawes Bill " of our day, granting lands in severalty to the Stockbridge Indians, most carefully guarding their proprietary rights, and declaring that "*The Indian inhabitants of Stockbridge, are, and shall be, subjected to, and receive the benefits of the laws of this government to all intents and purposes in like manner as others, His Majesty's subjects of this Province.*"

Timothy Dwight, son-in-law of Jonathan Edwards, was directed to repair at once to Stockbridge, and make the surveys and allotments to the Indians. They settled down upon their farms and labored industriously. They were at that time a temperate people. They built a church and a school-house, which the neighboring whites appeared to have attended with them for many years. The English language was taught in the school, although Mr. Sergeant preached in Indian. They built frame houses at their own cost and furnished them comfortably. Several English families of the highest respectability, from Newton, Weston, and Watertown, moved in among them on invitation of the Commissioners, as pattern farmers and housekeepers. They received encouraging gifts from friends in England, and the churches of New England. The Society for the Propagation of the Gospel presented them £300, the first payment being in agricultural implements. Dr. Francis Ayscough, Chaplain to the Prince of Wales, gave to the church a Bible in two large folio volumes, elegantly bound and adorned with plates ; still, it is said, in the proud possession of the Stockbridges, in Wisconsin. The noble schemes of General

Armstrong, at Hampton, and of Captain Pratt, of Carlisle, were anticipated by Rev. Isaac Hollis, of London, nephew of Thomas Hollis, the patron of Harvard College. He made ample provision for a boarding-school, to train Indian boys and girls. Several boys and girls of promise were sent out into good families in Northampton, Longmeadow, Newington, Conn., and elsewhere.

In 1751 Jonathan Edwards became the pastor of the Stockbridge Indians. His influence over them was large and salutary. They became devotedly attached to him and his family. His preaching was not at all metaphysical or doctrinally severe, but very simple and catechetical. When he left his beloved Indian parishioners to take the Presidency of Princeton College, he burst into a flood of tears. His successor, John Sergeant, Jr., was a good man and faithful missionary, although not the equal of his father. The Indians valued Jonathan Edwards more highly than either of the Sergeants.

What were the results of all this benevolent care and pains during the half century of their sojourn at Stockbridge? A large proportion of them became church members. They shared with the whites in church and town offices. Along with selectmen Timothy Edwards, Elisha Brown, and Thomas Williams, were seated John Metoxin and Captain Wa-haunwum-wan-meet. Hendrick Wohponseet was constable and tything man, and Captain Cheeksonkum was on the committee for seating the church. John Metoxin was surveyor of highways, and also a deacon. John Aupaumat, greatly beloved, was chorister and town clerk. His father, Captain Hendrich Aupaumat, was not only a sachem but an honorable and trusted officer in the army. In his personal appearance handsome and dignified, he was gifted as a speaker, remarkable for his perspicuity and sound sense. He wrote a history of his people. John Konkapot, son of the Captain, graduated at Dartmouth College, as did also Peter Poquanopot and others. Another son of Captain Konkapot became a prosperous farmer in New York, employing several white laborers. The Quinney family, still represented at Shawano, in Wisconsin, have had a remarkable record. Joseph Quinney, elected Chief Sachem in 1777, is spoken of as being "a very modest, unassuming, sensible man," and his wife is described as "a venerable, good woman." Of Lydia Quinney, wife of Captain Hendrick Aupaumat, it is said; "She was a godly woman; few such mothers in Israel bless our churches." Of Catherine Quinney, wife of Solomon Aupaumat, "a woman of peculiar sweetness of temper." Electa Quinney married a Methodist clergyman, Daniel Adams, a missionary to the Oneidas.

This is the bright side of the picture. Behold it for a moment ere it fades away! Stockbridge from 1736 to 1775. The Indian township duly incorporated and well equipped; a church, a common school, a boarding school; the best missionaries that ever were, Jonathan Edwards and the

two Sergeants ; an excellent school master, Timothy Woodbridge ; sympathizing and generous friends at home and abroad ; lands in severalty ; all the preliminaries of civil life finished ; the Indian property owners settled down on the fertile plain, the model farmers on the overlooking hill ; the social environments of the best that New England life afforded.

Now look on the dark side of the picture. The Indians are all gone. Not a trace remains save the frame of an old barn that once belonged to their meeting house, and a cairn of rough stones to commemorate the fact that they once possessed the homesteads occupied by the present inhabitants, who hardly know how their titles were obtained.

How came these Indians to go ? Why this failure of such bright beginnings ? It is a sad story. Rum had much to do with it. One Van Valkenburg, who had been Captain Kankapot's trusted interpreter, not only refused to sell the farm which the Captain had given him, but kept a store of rum to sell, and even to give away to all whom he could persuade to drink. When the Indians, at the suggestion of the missionaries, laid a penalty of £40 upon any person who should bring rum into Stockbridge for sale, and when the innkeepers in adjacent neighborhoods were remonstrated with for selling rum to Indians, they turned the tables by telling them how the missionaries were depriving them of their liberties, were using them worse than dogs or slaves. They encouraged their old-time frolics, feasts and carousals, and told them that that was "the way to test the length of their chain."

They had also respectable white neighbors who were covetous and not averse to trusting the Indians so as to get them into debt. And what was to be done in that case but to grant them permission to sell their lands ! Not long ago an old musty volume was exhumed from long oblivion at Stockbridge, which illumines the processes by which the Indians were got ready for their Exodus. It is entitled "Book of Indian Proprietors." Out of a long list of recorded votes on the matter of Indian land sales, let two or three specimens suffice.

"Voted and granted to Elias and Benjamin Willard, 100 acres, in consideration of their discharging £50 debts due to them from sundry Indian proprietors."

Samuel Rowley is voted 100 acres in consideration of his paying £37 for Jacob Unkamug to liberate said Unkamug from prison.

The surveyors of the lands to be sold receive remarkably good compensation in kind. The Indians' doctors' bills, and the support of impecunious Indians are well paid for out of the land sales. A tavern keeper has an ox killed, presumably by an Indian, and is voted 100 acres. There being suspicion that the surveyor's measurements of Indian lands to be sold exceed the just quantity, they are put under oath to be fair in the discharge of their trust. But the quantities of land sold continually become larger, and the Indians' possessions continually become less. Only the whites have the

ready money for purchase, and so by degrees the Indians' original allotments are gobbled up, and they plunged into bankruptcy by their more sagacious neighbors. Jonathan Edwards, while he lived in Stockbridge, encountered bitter opposition from certain influential men, because he gave his staunch aid to guard the interests of his Indian parishioners.

There came in also as other bad factors in the case, the frequent disturbances of war, the enlistment and dispersion of the able-bodied Indians as soldiers, the contaminations of the camp, its peculiar temptations to intemperance, the lack of restraints common to orderly society. Is it any wonder that with all these things against them, the Stockbridge tribe were glad to avail themselves of the friendly offer by the Oneidas of a share in their reservation in Central New York?

To follow them in the details of their successive uprootings and migrations from New Stockbridge in Madison County, N. Y., to Fox River, near Green Bay, on the west side of Lake Michigan, and from Fox River to the east side of Lake Winnebago, and thence to their present location in Shawano County, Wisconsin, would be the same sad story continued, with variations comparatively unimportant as related to our present purpose.

And yet with all that the Stockbridge Indians have suffered, there stands out in the history of the remnant that survive, poor, feeble and distracted as they are, conspicuous evidence of the lasting benefits received from their contact with the Christian people of Stockbridge. Said one of their missionaries thirty years ago ; "I have been well acquainted with the early settlements of the whites in Wisconsin, and yet never knew a people who in their early settlements manifested such attachment to the institutions of religion. The Sabbath was universally kept sacred ; intoxicating liquors were prohibited from being bought upon their lands ; the women had started meetings for prayer, besides the Maternal Association, and a meeting for improvement in sewing and dressmaking ; fast and thanksgiving days were always observed as in New England. The men lived upon their farms and regraded hunting and fishing as uncertain employment ; the Word of God was studied much and with reverence. Every family could read it. Great respect was paid to their religious teachers."

About three years ago an appeal came from the Stockbridge tribe to the American Missionary Association. One of its officers went to visit them. He found at that time many of their Indian neighbors on the Menomonee reservation in their blankets. Passing over to the Stockbridge, he found them in houses, constructed and furnished after the fashion of New England homes. They had a conference with him which was opened with prayer. Then they recounted their long suffering history since their fathers left the Berkshire Hills. For seventeen years there had lived no white missionary among them. And yet their church formed in 1734, had never lost its organization. There never had passed a single Sabbath without a religious service, nor a single week without a dévotional meeting. Their earnest request

was, "Send us a missionary. We will build him a house better than any on this reservation." They were asked: "Do you want a young man or an old man?" They replied, "We are living here alone all out of the world. Occasionally we hear something of the discussions that are going on in the religious world beyond us. If you send us a young man, we do not know but he will tell us things we have not believed before, and we may not be inclined to believe them now; but if you will send us a middle-aged or an older man, we will trust him." Being asked how they had conducted their Sabbath services, they showed a book of sermons that they had read through seven times for want of a fresh one.

The Stockbridges were at the time under the nominal care of the Presbyterian Board of Home Missions, to which application was made for a transfer of the mission to the American Missionary Association, but the Board declined and afterwards provided for them an excellent missionary.

What are the practical lessons to be emphasized by the lights and shadows of this history of commingled success and failure, but more fraught with warning and reproof than it is with inspiration?

I. That the Indian, especially when taken at his youth-time and in this pliable age, is abundantly capable of becoming a worthy and useful citizen, not an American Indian, but an Indian American. As the experience of the Stockbridge township proves, he is capable of being completely incorporated into our body politic, and of holding his own honorable place among selectmen, assessors, surveyors, deacons, captains, or anywhere else in church or state.

II. That his tribal isolation on government reservations, with the contingent liabilities of being at any time uprooted, and the surety of being kept in swaddling clothes and pauperized through the lack of manly incentive, is also ruinous.

III. That in his present critical position, the public sentiment of the American people should in every possible way be aroused and focused upon the government to press upon our legislators and executive their imperative and vigilant responsibility of instructing, protecting, assisting and encouraging the Indian as his weakness and ignorance demand, and as all noble considerations oblige, in order that he shall make the best of himself and his children, and the best use also of the money and the lands which are not the white man's gift, but rightfully his own.

IV. That the only sure and lasting hope for him is in his permanent contact with a truly Christian civilization, whose representatives, as preachers, teachers, and neighbors, shall touch his life at all points, as the Sergeants, and Jonathan Edwards, and his Christian neighbors of Stockbridge touched him, when virtue went out of them into his life, and would have blessed him and his children and children's children even to this day, had not covetousness uprooted him, and a selfish greed trampled him under foot unceasingly.

OUR YOUNG FOLKS.

HOW THE INDIAN BOYS DEBATE.

Sometimes the little boys at the Boys' Cottage have debates. One Saturday night Miss Dawson and Miss Williams were the judges. The question was, "Which is best, the train or the steamboat?" Thomas Rouillard and Stephen Jones were the leaders on the steamboat side, and Charley Heart and Harry Frazier for the train side.

Stephen Jones:—"I think the steamboat is best. The train is bad, cannot go across the ocean. If we do not have steamboat we cannot get coffee and sugar, and other useful things. Miss Williams cannot talk to us about China if there is no steamboat to bring her over."

Charley Heart:—"I think the train is best. The steamboat she cannot go fast and she cannot go all over the land, but just where there is river. And sometimes they get drowned in the steamboat, and the boys cannot come to school here if there is no train."

Thomas Rouillard:—"I think steamboat is best. I think the boys on the train side all asleep, and just now they tell us their dream about train. Wake up, boys on the train side! Talk right! Lots of boys can come to school without the train, the Santee Agency boys, and the Yankton Agency boys, and if there was no steamboats the boys cannot come across the river. Sometimes the train breaks and killed lots of man then. The steamboat can go all over the ocean, the train just in United States American. Now what can you say on train side?"

Harry Frazier:—"I think you boys on steamboat tell your dreams. If we don't have train Miss Dawson she cannot come to us from Hampton. Miss Williams cannot get here in the steamboat all the way. She just can come to the shore and cannot go anywhere. The steamboat always kills lots of people, but the train he never kill people only sometimes he kill people. Thomas Rouillard he want to go to Genoa; he cannot go on the steamboat; he have to go on the train. He say the boy cannot come across the river if there is no steamboat. Sometimes men have rubber clothes and can swim across the river, and sometimes they always make a bridge over so they can come across."

Thomas Rouillard:—"I think Harry Frazier he drunk. He drink too much whiskey so he cannot talk right. If they don't have any train they can go in buggy. Long time ago they use horses. Every city they change the horses, so they can go way off. If they don't have any train Miss Dawson can come to teach us. She can come in a buggy. I can go to Genoa school with buggy, if they don't have any train. If they don't have any steamboat you can't get any tea from China."

Aleck Rouillard:—"The train can go anywhere on the land. It can go through rock and mountain, but the steamboat can not go in little creek, only where there is big river."

Each speech received applause from the side to which the speaker belonged. Samson Bear was an exception. He sat on the side of the room taken by the train party, but he applauded every speech hard.

They were quite disappointed because the judges did not decide the question. They were afraid they could not be fair in their decisions because of the personal arguments used.

BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

INDIAN TROUBLES AT GRAND RIVER.

BY MISS M. C. COLLINS.

We hope that the Indian troubles are over for the present and that no lasting harm has been done our work among the Dakotas. The three winter months and the month of March I always consider our best working months in the day schools. We have therefore lost by the trouble our winter, so far as school work is concerned. Our Indians who are in the schools and regular attendants at church had begun to farm and had gathered about them stock and fowls. They have been away from their homes the greater part of the winter and their stock has been left uncared for and they have lost much by the war, although in no way to blame. The Christians have suffered in many ways equally with the guilty, and this is very hard and very discouraging. We shall have uphill work for some time to come to induce the Indians to try again to plant fields and to gather property about them. They are as yet children in this respect. We shall need to be on hand and encourage and help them all we can. The losses will be felt for some time.

I receive letters from our people saying that the meetings are all well attended. Never was so much interest shown in the church work as at present. Little Eagle's life and death are now bringing forth good fruit. The Indian native admires bravery, and so even his enemies feel that Little Eagle's Christianity only made him the more courageous.

The war divided the Indians. Now there are two parties, which is a good thing. The progressive Indians, whether Christian or not, will stand together and will oppose the wilder element. The hostiles will learn to believe the missionaries and teachers, for the result was just what we told them it would be if they did not obey the laws of the Government. A number of them promised me last fall that if what I said in regard to the coming Messiah proved true, they and their families would all attend school and church. I believe they will keep their word. For the future I feel hopeful.

I see as I sit dreamily thinking of home, a little log building at the old home of Sitting Bull—a little floorless, roofless house. We were

happy when we knew that even that was ours and that soon we should be able to rebuild, and open a school and prayer meetings. We had tried long for even this. It came too late. I remember the beautiful days when all in that village was peace and sunshine. I can see the busy men in the hay field, the women drying the wild plums, and the children and dogs playing on the prairie. I see the old man with bowed form working away at a stone hammer—and some old woman carrying little fagots for the fire to make the kettle boil. All is peace and quiet.

O may we not be able now to enter the field well prepared to sow and to reap? May we not say to our poor people "God is at hand!"

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We would suggest to all ladies connected with the auxiliaries of State Missionary Unions, that funds for the American Missionary Association be sent to us through the treasurers of the Union. Care, however, should be taken to designate the money as for the American Missionary Association, since *undesignated funds will not reach us.*

Treasurer—Mrs. C. I. Scofield, Dallas.

Income for February, 1891.....	\$4,197.35
Income previously acknowledged.....	20,947.35
Total.....	\$25,144.70

Center Harbor. Cong. Ch.	4 00
Claremont. Sab. Sch., Cong. Ch., bal. to const. MISS ELLEN PUTNAM L.M.	20 00
Concord. First Cong. Ch., and Soc. to const. GEORGE S. LITTLE, ANNE A. KIMBALL and OLIVER W. CROWELL L.M's.	90 00
Concord. South Cong. Ch., Hon. C. R. Morrison's S. S. Class, <i>for Wilmington, N. C.</i>	10 00
Epping. Ladies' of Cong. Ch., by Miss H. L. Fitts, One and a half Bbls. C., <i>for Wilmington, N. C.</i>	13 00
Exeter. "A Friend," <i>for Mountain Work.</i>	2 00
Fitzwilliam. Horace Cooledge.	11 50
Gilesum. Cong. Ch.	138 00
Keene. Sab. Sch. First Cong. Ch. 120 to const. Mrs. PRISCILLA B. JAMES, FRANK A. RUGG and WILLIAM P. CARLTON L.M's.	
Second Cong. Ch. 13.08.	
Manchester. First Cong. Ch. and Soc., to const. DR. C. W. DOWNING and Mrs. H. A. GAGE L.M's.	77 44
Manchester. First Cong. Ch., <i>for Bible Sch. Fisk U.</i>	1 46
Nashua. Pilgrim Cong. Ch., 124.08 "Friend" 54c. <i>for Bible Sch., Fisk U.</i>	124 62
Nashua. Pilgrim Ch., Mrs. Aaron King, to const. MISS ANNA L. KING L.M., <i>for Mountain Work.</i>	30 00
Nashua. Y. P. S. C. E. of First Cong. Ch., <i>for Student's Aid, Charleston, S. C.</i>	6 00
Peterboro. "A Friend."	5 00
Rindge. Cong. Ch.	10 66
Rindge. Sewing Circle, by Mrs. J. L. Merrill, 2 Bbls. Bedding, Freight paid, <i>for Saluda, N. C.</i>	
Rochester. Cong. Ch. and Soc.	35 00
South Newmarket. Ladies of Cong. Ch., by Miss H. L. Fitts, 2 Bbls. C. <i>for Wilm-</i>	

Wilmington, N. C.....		25; Sab. Sch. Cong. Ch., 11.56; Miss Clara	
Swanzeny. Cong. Ch.....	6 01	Dwight, 5, for All Healing, N. C.....	41 56
— "A Friend.".....	5 00	Andover. Miss L. Merrill, for Mobile, Ala.	5 00
VERMONT, \$438.55.			
Barnet. Alexander Holmes.....	20 00	Arlington Heights. Mrs. E. M. Juchan....	1 00
Brownington. Mrs. S. S. Tinkham.....	5 00	Ashby. Ortho. Cong. Ch.....	30 73
Cambridge. Second Cong. Ch., for Tougaloo U.....	8 75	Ashburnham. Marshall Wetherbee.....	2 00
Castleton. Sab. Sch. Cong. Ch., 10 for Santee Indian Sch., 13.80 for Mountain Work.....	23 80	Attleboro Falls. Central Cong. Ch.....	3 00
Hartford. Cong. Ch., J. G. Stimson, Extra.....	25 00	Ballardvale. Y. P. S. C. E., Bbl. C., for Macon, Ga.....	15 00
Middlebury. Mrs. CLARISSA S. BURDITT to const. herself L.M.....	40 00	Bedford. Cong. Ch.....	
Middlebury. Ladies, for Freight to McIntosh, Ga.....	1 25	Boston. Concert, Tremont Temple for Bible Sch., Fisk U.....	302 00
Milton. Cong. Ch. and Soc.....	7 06	J. A. Brown, for Pleasant Hill, Tenn.....	200 00
Newfane. Y. P. S. C. E., for Mountain Work.....	4 50	Shawmut Cong. Ch., for Bible Sch., Fisk U. and to const. HENRY WILLIAMS and Mrs. HARRIET NEWELL WILLIAMS L.M.'s.....	109 10
New Haven. "A Friend.".....	50 00	W. H. M. Ass'n, Old South Ch., for Pleasant Hill Academy, Tenn.....	100 00
North Concord. Mrs. Alice L. Ray.....	2 00	Y. P. S. C. E., Park St. Ch., for Indian Sch'p.....	50 00
Orange Co. "Friend.".....	1 00	Cong. Club, for Bible Sch. Fisk U.....	50 00
Quechee. "Light Bearers" Cong. Ch., for Sherwood, Tenn.....	7 00	Mrs. Henry B. Hooker Cong. Pub. Soc., S. S. Papers and 12 copies Cong. Hand Book for Blowing Rock, N. C.....	25 00
Randolph. Cong. Ch., 7 and Sab. Sch. 5.....	12 00	Old South Ch., Box Bedding, for Pleasant Hill, Tenn.....	
Richford. W. A. Graham.....	1 50	Dorchester. Village Ch. and Sab. Sch., for Selma, Ala.....	30 20
Rupert. "A Friend." Cong. Ch.....	25 00	Go Forth Mission Band in Second Cong. Ch., for Indian and Freedmen's Work.....	6 00
Rutland. Sab. Sch. Cong. Ch., by F. A. Field, Treas., for Student Aid, Fisk U.....	25 00	Harvard Ch., Bbl. C., 1, for Freight, Mrs. M. L. Houston, Pkg. Work, for Selma, Ala.....	1 00
Shoreham. Miss Tottingham's S. S. Class, for Fort Berthold Indian M.....	9 40	West Roxbury. Bbl. C., for Tougaloo, Miss.....	873 30
Strafford. Cong. Ch. 20; Y. P. S. C. E., Thank Offering, 5; (5 of which for McIntosh, Ga.).....	25 00	Charlestown. Mrs. E. H. Flint, Box Christmas Gifts, for Tougaloo, Miss.....	
Townshend. Cong. Ch. and Soc.....	22 13	Brighton. Y. P. S. C. E., of Cong. Ch., for Mountain Student Aid.....	25 00
West Hartford. Cong. Ch.....	10 00	Brimfield. Ladies' Benev. Soc., Bbl. C., Freight paid, for Tougaloo, Miss.....	
Windsor. Cong. Ch. and Soc. Bbl. to const. REV. SANFORD S. MARTYN L.M.....	9 00	Brookton. Mrs. Thomas C. Perkins, for Mountain Work.....	1 00
Woman's Home Missionary Union of Vt., by Mrs. William E. Fairbanks, Treas. for Woman's Work:		Brookline. Charles H. Rutan, for Student Aid, Pleasant Hill Academy, Tenn.....	16 00
Barton. W. H. M. S.....	2 00	Cambridgeport. "A Friend" in Prospect St. Cong. Ch.....	25 00
East Berkshire. Intermedi-ate S. S. Class.....	2 80	Cohasset. Sab. Sch. Second Cong. Ch.....	5 74
Quechee. Cong. S. S.....	6 57	Cohasset. Y. P. S. C. E., by O. H. Howe, M.D., for Mountain Work.....	7 00
Quechee. Miss Mary Gates.....	2 90	Dalton. Mrs. J. B. Crane, 100; Cong. Ch., 89.66.....	189 66
Rutland. W. H. M. S.....	25 00	Dalton. Zenas Crane, for Grand View, Tenn.....	100 00
Saint Albans. W. H. M. S.....	10 00	Dedham. First Cong. Ch., for Bible Sch., Fisk U.....	31 78
Waterville. Ladies' Aux.....	8 54	East Douglas. Second Cong. Ch. and Soc.....	30 00
West Charleston. Ladies' Aux.....	8 00	Essex. Cong. Ch. and Soc.....	50 00
Windsor. W. H. M. S.....	20 00	Easton. Sab. Sch. Evan. Cong. Ch. (26.92 of which from W. H. Andrews' Class, for Student Aid, Fisk U.).....	57 03
Windsor. Mrs. Abbie Butler.....	2 75	Fall River. Central Cong. Ch. (50 of which from "Robert K. Remington Memorial Mission.").....	177 58
CLOTHING ETC., RECEIVED AT MCINTOSH, GA., FROM LADIES OF VERMONT.			
Barre. Bbl. C., 2 for Freight.....	2 00	Fitchburg. Cal. Cong. Ch.....	10 00
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Barton Landing. Bbl.....		Gloucester. Evan. Cong. Ch., "A Friend.".....	45 00
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McIntosh Falls. Bbl.....	1 25		
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Wisconsin Woman's Home Missionary					
Union, for Woman's Work:					
Evansville. Birthday Box.. 7 24					
Madison. W. H. M. U..... 7 90					
Whitewater. W. M. S..... 2 00					
	17 14				
	\$269.27				
ESTATE.					
Bangor. Estate of Owen H. Thomas,					
Mrs. Margaret Thomas, Ex..... 7 04					
MINNESOTA, \$40.57.					
Benson. Cong. Ch..... 4 46					
Cannon Falls. Cong. Ch..... 10 00					
Excelsior. Cong. Ch., 2 Bbls. of C., for All					
Healing, N. C.....					
Litchfield. M. E. Weeks..... 10 00					
Minneapolis. Vine Cong. Ch., 2 Bbls. of					
C., for All Healing, N. C.....					
Minneapolis. "Friends," S. S. Papers,					
for Blowing Rock, N. C.....					
Minneapolis. Box Books, etc., for Meridi-					
an, Miss.....					
Montevideo. "Friends," 75 c., and 8 Pkgs.					
S. S. Papers, for Blowing Rock, N. C.....					
Northfield. "Willing Workers," for Stu-					
dent Aid, Jonesboro, Tenn..... 10 00					
Saint Paul. Sab. Sch. Class, for Student					
Aid, Talladega C..... 2 50					
Saint Paul. Y. P. S. C. E., St. Anthony					
Park, for Student Aid, Jonesboro, Tenn.....					
Saint Paul. King's Daughters, Bbl. C., etc.,	2 86				
for Sherwood, Tenn.....					
Saint Paul. Atlantic Cong. Ch., Bbl. of					
C., for Blowing Rock, N. C.....					
KANSAS, \$102.04.					
Alma. Cong. Ch..... 10 00					
Burlingame. "Friend," for Mountain					
Work..... 1 00					
Council Grove. Cong. Ch. adl..... 5 00					
Emporia. Cong. Ch..... 7 35					
Eureka. Cong. Ch..... 3 65					
Fort Scott. Cong. Ch..... 5 23					
Hiawatha. Cong. Ch..... 8 60					
Kansas City. First Ch..... 4 88					
Kansas City. Pilgrim Ch..... 1 60					
Leavenworth. Cong. Ch..... 10 50					
Manhattan. Y. P. S. C. E., for Alaska M.....	6 30				
Neosha Falls. Cong. Ch..... 4 26					
Olathe. Cong. Ch..... 4 66					
Ottawa. Cong. Ch..... 5 16					
Sabetha. Cong. Ch..... 10 00					
Seneca. Cong. Ch..... 11 35					
Wabaunsee. Y. P. S. C. E..... 2 50					
MISSOURI, \$30.65.					
Brookfield. First Ch..... 4 50					
Cameron. Cong. Ch..... 7 82					
Kansas City. Ladies' Soc., Olivet Ch..... 5 00					
Kidder. Cong. Ch..... 3 00					
Saint Joseph. Y. P. S. C. E., Tab. Cong.					
Ch..... 10 33					
NEBRASKA, \$10.10.					
Calhoun. Cong. Ch..... 1 00					
Fairmont. Y. P. S. C. E., Cong. Ch..... 5 00					
Nebraska City. Cong. Ch..... 4 10					
NORTH DAKOTA, \$5.00.					
Jamestown. Mrs. M. S. Wells..... 5 00					
SOUTH DAKOTA, \$2.50.					
Redfield. Sab. Sch. Cong. Ch..... 2 50					
COLORADO, \$21.61.					
Greeley. Cong. Ch..... 21 61					
CALIFORNIA, \$854.50.					
Ferndale. Cong. Ch..... 5 00					
Riverside. Pkg. Patchword, for Sherwood,					
Tenn.....					
San Diego. Y. P. S. C. E., Second Cong.					
Ch..... 2 00					
San Francisco. Receipts of the California					
Chinese Mission (See Items below)..... 847 50					
WASHINGTON, \$1.50.					
Union City. "Little Workers," Skokomish					
Agency, by Rev. M. Eells..... 1 50					
MARYLAND, \$30.00.					
Baltimore. Mrs. A. B. Woodford, 20;					
"Friend," 10, for Student Aid, Fisk U..... 30 00					

TENNESSEE, \$10.00.	
Bon Air Coal Mines. Rev. E. N. Goff, 2	
Vol. Barnes' Notes.....	
Deer Lodge. Cong. Ch.....	10 00
NORTH CAROLINA, \$16.90.	
Blowing Rock. Miss E. C. Prudden, 10,	
and Bbl. Kerosene.....	10 00
Blowing Rock. Skyland Y. P. S. C. E. of	
A. M. A. School, for Indian M.....	1 00
Blowing Rock. Miss F. A. Jackson, 24	
Cong. Hand Books, 40 Pledge Cards and	
Calendars.....	
Melville. Mrs. C. E. Jones.....	3 00
Pekin. Cong. Ch.....	90
Salem. Cong. Ch.....	1 40
Strieby. Cong. Ch.....	60
SOUTH CAROLINA, \$10.00.	
Greenwood. Brewer Normal Sch., by Rev.	
J. E. B. Jewett.....	10 00
GEORGIA, \$6.77.	
Andersonville. Cong. Ch.....	1 50
Byron. Cong. Ch.....	1 50
Rutland. Cong. Ch., 1.75, and Sab. Sch., 1.	2 75
Woodville. Pilgrim Ch. and Givers.....	1 02
ALABAMA, \$25.00.	
Athens. Ladies' Missy's Soc. of Cong. Ch.,	
by Mrs. H. S. Bennett, Sec. Tenn. W. M. U.	5 00
Talladega. Woman's Missy's Union, by	
Nettie B. Silsby, 10; "Sons of the King,"	
by Jennie A. Alnsworth, 5, for Indian	
M.....	15 00
Talladega. Mission Band, Talladega C.....	5 00
FLORIDA, \$37.00.	
Crescent City. D. W. Burton.....	5 00
Lake Helen. F. E. Nettleton.....	15 00
Florida. Woman's Home Missionary	
Union, by Mrs. W. D. Brown, Treas., for	
Woman's Work.....	17 00
LOUISIANA, \$12.85.	
Oak Grove. Cong. Ch.....	2 00
Roseland. Cong. Ch.....	1 15
Schriever. St. Marks Ch., 4.35, Morning	
Star, 1.10.....	5 45
Thibodeaux. Little Zion Ch.....	4 25
TEXAS, \$72.00.	
Austin. Tillotson Ch.....	7 00
Boerne. "A Friend".....	25 00
Helena. Cong. Ch.....	40 00
AUSTRIA, \$1.00.	
Prague. "Maria Adlof's Savings Box, Kept	
by little Ruth".....	1 00
Donations.....	\$12,149 92
Estates.....	11,423 36
	\$23,573 28
INCOME, \$30.00	
Belden Sch'p Fund, for Talladega C.....	30 00
TUITION, \$7,803.52.	
Lexington, Ky. Tuition.....	259 15
Crossville, Tenn. Tuition.....	38 00
Grand View, Tenn. Tuition.....	60 11
Jonesboro, Tenn. Tuition.....	32 55
Memphis, Tenn. Tuition.....	638 40
Mount Verde, Tenn. Tuition.....	8 29
Nashville, Tenn. Tuition.....	957 59
Pleasant Hill, Tenn. Tuition.....	59 95
All Healing, N. C. Tuition.....	20 00
Beaufort, N. C. Tuition.....	47 23
Blowing Rock, N. C. Tuition.....	6 28
Chapel Hill, N. C. Tuition.....	14 15
Troy, N. C. Tuition.....	24 55
Wilmington, N. C. Tuition.....	215 25
Charleston, S. C. Tuition.....	306 45
Greenwood, S. C. Tuition.....	248 00
Atlanta, Ga., Storrs Sch. Tuition.....	218 00

Macon, Ga. Tuition.....	1,776 20
McIntosh, Ga. Tuition.....	58 93
Savannah, Ga. Tuition.....	225 00
Thomasville, Ga. Tuition.....	79 00
Woodville, Ga. Tuition.....	5 00
Anniston, Ala. Tuition.....	95 75
Athens, Ala. Tuition.....	78 35
Cotton Valley, Ala. Tuition.....	2 10
Marion, Ala. Tuition.....	112 62
Mobile, Ala. Tuition.....	271 34
Nat. Ala. Tuition.....	16 95
Selma, Ala. Tuition.....	84 40
Talladega, Ala. Tuition.....	345 25
Meridian, Miss. Tuition.....	140 43
Tougaloo, Miss. Tuition.....	338 25
New Orleans, La. Tuition.....	1,020 00
	7,803 52

United States Government Appropriation, for Education of Indians.....
2,068 20

Total for February.....\$33,475 00

SUMMARY.

Donations.....	\$85,749 39
Estates.....	51,829 46
	\$137,578 85
Income.....	4,455 07
Tuition.....	21,242 21
United States Government.....	3,911 40

Total from Oct. 1, to Feb. 23.....\$167,187 53

FOR THE AMERICAN MISSIONARY.

Subscriptions for February.....	76 97
Previously acknowledged.....	401 25
Total.....	\$478 25

RECEIPTS OF THE CALIFORNIA CHINESE MISSION, from Sept. 1, 1890, to Jan. 21, 1891, Wm. Johnstone, Treasurer:

FROM LOCAL MISSIONS.—Fresno. Chinese Mon. Off's, 41.30. Ann. Memberships, 4.—Los Angeles, Chinese Monthlies, 21.—Woman's Home Mission Union of First Cong. Ch. through W. H. M. U. of So. Cal., by Mrs. Mills, Treas., 70.60; First Cong. Sab. Sch., 4.75.—Marysville, Chinese Monthlies, 17.50.—Oakland, Chinese Monthlies, 50.—First Cong. Ch., Offerings at Annual Meeting of the Mission, 227.50.—Oroville, Chinese Monthlies, 10.85; Ann. Membership, etc., 14.35; QUONG KAY, to const. himself L. M., 25.—Petaluma, Chinese Monthlies, 17.75.—Riverside, Chinese Monthlies, 10.10; Ann. Memberships, 9.25.—Sacramento, Chinese Monthlies, 31.50; Ann. Memberships, 4.—San Diego, Chinese Monthlies, 18.65; Ann. Memberships, 3.—San Francisco, Central Mission: Chinese Monthlies, 48.35; Ann. Memberships, 8; Barnes Mission: Chinese Monthlies, 7; West Mission: Chinese Monthlies, 10; Branch Association: 14.50.—Santa Barbara, Chinese Monthlies, 9.90.—Santa Cruz, Chinese Monthlies 30 05; Ann. Memberships, 2.—Stockton, Chinese Monthlies, 21.25.—Ventura, Chinese Monthlies, 12.75..... 739 90

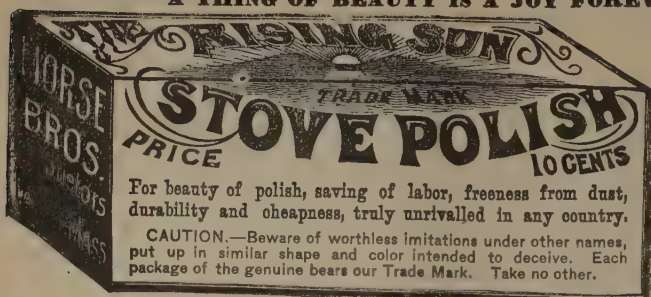
FROM INDIVIDUAL DONORS.—Rev. F. B. Perkins, 75; Rev. F. M. Platt, 3; Mrs. H. W. Lamont, 3; Rev. W. N. Meserve, 2.50; Mrs. M. C. Merritt, 2; Rev. C. N. Pond, 2; Rev. E. S. Williams, 2; Rev. John Kimball, 2; G. W. Wepfer, 1..... 92 50

FROM CHURCHES.—Saratoga. First Cong. Church..... 15 10

Total.....\$847 50

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MAY, 1891.



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Relating to the work of the Association may be addressed to the Corresponding Secretaries; letters for "THE AMERICAN MISSIONARY," to the Editor, at the New York Office; letters relating to the finances, to the Treasurer.

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In drafts, checks, registered letters, or post office orders, may be sent to H. W. Hubbard, Treasurer, Bible House, New York, or when more convenient, to either of the Branch Offices, 21 Congregational House, Boston, Mass., 151 Washington Street, Chicago, Ill., or Congregational Rooms, Y. M. C. A. Building, Cleveland, Ohio. A payment of thirty dollars constitutes a Life Member.

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THE
AMERICAN MISSIONARY.

VOL. XLV.

MAY, 1891.

No. 5.

American Missionary Association.

OUR BROTHER IN BLACK.

We have received many notices of the last two numbers of our AMERICAN MISSIONARY, and some especial recognition of their peculiar interest. One was devoted entirely to our Mountain White work, and the other to the Indians. We now give a special number to our schools and churches among the colored people.

The Mountain White work—among perhaps two millions of people—is fresh and new.

The Indian Missions—among forty or fifty thousand from the tribes upon the plains with which we have to do—are imperative and pressing.

In this magazine we are speaking for a race which in twenty-five short years from four millions of slaves has become seven millions of freemen.

We bring before our readers a million colored children and youth eager pupils in schools and another million of school age who should be in schools and are not; and for whom good schools should be provided. We commend to the attention of our readers, seventeen thousand pupils who are well advanced in schools of high grade, and sixteen thousand colored teachers who have put their hearts and hands to this great problem of saving and uplifting their own people.

From our grand army of teachers we have asked a few to write us of their daily life and work. A look at one or two of our higher schools must suffice by way of suggestion for all.

Here and there is a voice from our rural communities. The greetings of a few teachers and pastors will stand for all.

If there shall seem to be any sameness in their words to us, it will show at least, in the variety of testimony from different parts of our wide-spread field, the unity of work in our great system of schools and churches and the oneness of experience, in the oneness of our work.

Even the exceptional gleanings from our examination papers will have their uses. The poverty of language, the failure to make connection between words and ideas, the feeble hold that many have upon ideas and the words which clearly symbolize them, will reveal somewhat of the work to be done and the time we must take for it.

Nor are these examples—however curious they may be—illustrations of race obtuseness on the part of those who are struggling up to their necks in the slough of heredity and an ignorant home life.

We have read certain examination papers from schools of high grade both in England and France, in which youth with no past degradation to plead for them, produced exceptional answers that were quite as fearfully and wonderfully made as are these from Darkest America. Even in New England—the school-land of two hundred years—we have heard responses to questions which have split the sides of the school-room ; and it is not many weeks since we were told in an advanced class in a New England Sunday-school that the children of Israel were led from the land of Canaan down into Egypt by Moses, and that the journey through the wilderness took “forty days and forty nights.”

The plain truth is, that ignorance does not make a very creditable appearance anywhere, and sometimes its expressions of itself are very curious. But an ignorance reaching up to get away from itself must command our sympathy even if its grotesqueness may make us smile.

There is no color-line in ignorance. May it please God to hasten the day when there shall be none for intelligence.

FINANCIAL.

The first half of our fiscal year has ended. During this half year we have been greatly encouraged.

In the plans for our year's work we have been guided by our receipts for the last three years. We have made the plans for this year with great care, and have endeavored to go as far as possible with the benevolences entrusted to us, and not to go beyond them. We are proceeding with the most rigorous economy, but have now come to a point where we must *appeal earnestly*, to the churches lest the year which has been hopeful so far shall end *with a debt*.

We do not believe that the supporters of our work want the pressure of a debt to be laid upon them to stimulate their giving.

We do not believe that they mean to neglect our work because we have so far avoided incurring a debt.

We do not believe that they wish the work to be crippled as the means of escaping a debt.

We, therefore, pledge ourselves to use our utmost endeavor to keep the

expenses of this work during the next six months within the means put into our hands for doing it, and we make an urgent call for adequate means to prevent the crippling or sacrifice of beneficent and useful parts of the work.

But unless our receipts shall greatly increase *we must cut down our work* in the midst of its hopefulness and necessity. We hope and pray that this year may be as fruitful as the last.

APPLICATIONS.

As we are now receiving applications for teacherships and are making appointments for the coming year, we desire to re-emphasize the importance of a spirit of missionary consecration in this service. This, with good health, good sense and the proper educational attainments, will make a useful and successful teacher. We generally receive many applications after most of our appointments have been made, and hope that those who are considering the claims of this service will note the advantage of early correspondence.

HON. EDWARD S. TOBEY.

BY REV. C. J. RYDER.

The death of Hon. Edward S. Tobey, which took place in Brookline, March 29th, was a shock to the Christian public of New England and our whole country. His name is associated with the history of the American Missionary Association, and especially occurs to us in such a retrospect. He was the successful postmaster of the Boston office under three administrations, beginning with that of President Grant in 1875. It was a period of great development in business interests, and the volume of work in the post office greatly increased. He administered the office on thorough business principles, as his long experience well qualified him to do. But in religious circles not less than in business, he was a man of influence and power.

He was the President of the American Missionary Association for seven years, and of many other societies for long periods. Many departments of aggressive Christian work laid him under contribution, and with earnestness, devotion and business exactness he met these multiform responsibilities.

Words of tender appreciation were spoken at his funeral by Dr. Thomas and Dr. Herrick, pastors of the churches of which he had been a member for years.

REV. HENRY W. CONLEY.

BY PRESIDENT H. S. DEFOREST, D.D.

Rev. Henry Walter Conley died at Anniston, Ala., March 21st, and the funeral services of the following day were with such expressions of sorrow as are seldom witnessed. Different ministers of the town served as pall-bearers, and a large concourse of people followed his remains to the grave. The public voice was well expressed by the Anniston morning paper; "No colored man ever lived in the city who was more esteemed. He had the confidence and friendship of all who knew him. He labored earnestly for the moral and intellectual elevation of his race, and his place will be hard to fill." For many months he had been in failing health, but his death was extremely sudden.

Mr. Conley was born a slave at Mobile, July 10th, 1852, and some years afterwards was taught his letters by a student of Talladega College, who is now an honored pastor of the Baptist Church, and who participated in the services of the burial. After his conversion, another student of Talladega, now pastor at Little Rock, Ark., induced him to study for the ministry. As a student he was diligent and self-reliant. He graduated both from the Normal and the Theological Departments, and while yet pursuing his studies was called to the church at Anniston. His ten years of service there were intense and fruitful. Much of the time he served both as pastor and teacher, thus, perhaps, abridging his life. The text of the burial discourse, "Well done, good and faithful servant," seems the fitting epitome of his life. He was diligent, conscientious, and heroic. His death is especially felt by Talladega College, which among all its graduates had not a more devoted and loyal son than he. May God care for his aged mother, his stricken wife, and his six fatherless children, and raise up other workers, as brave, sagacious, and consecrated as our departed brother, to take his place.

ALABAMA ASSOCIATION.

REV. W. E. C. WRIGHT.

The Sixteenth Annual Meeting of this vigorous Association was held at Talladega, the place from which a large part of its life has originated. The score of pastors present had nearly all received their training in Talladega College. Many of the active members of the churches are former Talladega students. They gathered there, feeling almost as the Jews of old felt when going up to the feasts at Jerusalem. There was nothing clannish in this feeling. The few who were educated elsewhere, even though from across the sea, were as enthusiastic as any in the religious work for Alabama, and were as cordially welcomed. All were full of

interest in the prosperity of Talladega College, which in ten years has increased its attendance from one hundred and ten to five hundred and twelve. It would be difficult to imagine a more beautiful site than the grounds occupied by the college buildings, looking out as they do from the fertile rolling lands of Talladega to the mountains of iron and coal that bound half the horizon.

These buildings, with the two hundred and sixty acres of land owned by the college, represent a value of more than \$100,000. But there is less than a third of that amount of endowment. It was natural that the Association should take especial interest in the enlargement of Talladega's theological work, on which a strong paper was read by Rev. J. S. Jackson of Montgomery.

Prof. Andrew's face was missed from the Association, but he was remembered in many a prayer and affectionate allusion as he takes his journey through the Holy Land. Prof. Herrick was ill during the days of the session, but his paper was read on the "Office and Work of the Holy Ghost."

Rev. E. J. Penney, of Selma, presented with great vigor the objections to keeping up church finances by suppers, fairs, and the like. Though some of the churches present could not report themselves wholly above such devices, there was a general approval of the better way. Most of the churches reported an advance this year both in raising money for current expenses and for benevolence.

Rev. J. R. Sims, of Shelby, presided over the Association. The opening sermon was by Rev. Spencer Snell, of Birmingham. On Sunday, sermons were preached to great congregations by Rev. J. S. Jackson, of Montgomery, Rev. F. G. Ragland, of Mobile, and Superintendent Wright. Besides this three of the churches of other denominations in town were supplied morning and evening.

A pleasant event on the last day of the meeting was the visit of Rev. Mr. French, pastor of the white Baptist church in Talladega, who expressed great satisfaction in the order, courtesy, and pointedness that he found characterizing the proceedings. Some day there will be universal recognition of the great service done to the South and to the Nation by the school work and church work of the American Missionary Association.

THE CONGREGATIONAL ASSOCIATION OF MISSISSIPPI met at Meridian, Miss., on March 26th and 27th. The Woman's Missionary Meeting was held during the sessions, and the closing service was devoted to the subjects of temperance and education. On account of the high water, representatives from several of the churches were not able to be present, but the various meetings were held with enthusiasm.

ITEMS.

The senior class at Phillips Exeter Academy has chosen a colored boy for class orator in the person of Henry C. Minton. He comes from Philadelphia and is leader in his school work.

PINE BLUFF, ARK., Dec. 10 (special).—Wiley Jones, colored, the owner of the Jones street railway system of the city, has to-day purchased the Citizens' Street Car Line, paying \$35,000 in cash and \$90,000 in seven per cent. bonds of the consolidated line. Mr. Jones owns fourteen miles of track, which, with its equipments, is valued at \$250,000, and is the only colored man in the world who is the sole owner of a street railway.—*N. Y. Tribune*.

The Congregational Sunday-school of Wapping, Conn., sends us for our Mountain work \$23.20 which is the outgrowth of five cents given to forty of the scholars a year ago. This little seed has yielded a good harvest.

Mrs. Maria Goodell Frost, a daughter of the late William Goodell, who was one of the foremost champions in the crusade against slavery, sends us five dollars: "My little donation to the great cause."

The librarian of the Chicago Theological Seminary thanks those friends who have so kindly contributed missing numbers to complete the library files of the *AMERICAN MISSIONARY*. The numbers still missing are January, 1872, November, 1861, February, 1877, the first six months of 1858 and all the numbers for 1857. If anyone in possession of those numbers will either sell or donate them, will he kindly communicate with the Assistant Librarian, Miss K. E. Chapman, 45 Warren Ave., Chicago.

SPECIMEN BRICKS.

The following answers to examination questions in physiology and geography by colored pupils in the South serve to show how readily the sound of a strange word is caught and remembered while the idea connected with it is vague and meaningless. These specimens were taken at random from a number of papers—which in the main showed very good work—quite as good work as that done by white pupils.

PHYSIOLOGY.

The skull is to protect the four organs of sense, seeing, hearing, tasting, and touching.

The [names of the bones] of the upper limbs are the spine, liver, kidneys, heart and lungs.

While walking, both feet are on the ground all the time.

The spine is shaped like a cone, and consists of twenty-four rows of bones.

The structure of the muscles are touch, taste, sense and feeling.

The skull is the compact shell of the clavicle.

Walking is as compact an act as standing.

Tendons are little cords found amidst the joints, and are used in shutting the hands, and all other things around the joints.

Food—first we put it in our mouth, second we chew it, third it is mixed with saliva and swallows, it passes through the eppiglottis and then through the cardiac *office* and then is mixed with *Boil*.

The oilfactory nerve is used to oil the eye.

The sense of taste is usually found in the tongue ; smell in the nose by the little hairs in there.

The optic nerves are used to move the eye.

The tendon of Achilles is in his wrist.

The internal ear is used to secret liquids, and all other fluids.

GEOGRAPHY.

Washington or London is the oldest city in the world.

Roanoke is a river of South America.

Palestine is noted for its beautiful scenery, churches and diamonds.

The Daniel river is one of the largest in Europe.

The British Empire includes Prussia.

Suez is one of the largest islands of the Pacific ocean.

Ice is one of the chief products of South America.

ENGLISH AS SHE IS SPOKEN.

A minister in the South, who was a very small, slender man, once had a fervent prayer offered in his behalf commencing as follows : " O Lord, bless this thy gigantic servant, whom thou hast set over us for the extermination of the gospel. Bless him, O Lord, with unmitigated ages of the world to come !"

A colored preacher quoted a well-known passage in Shakespeare thus : " As we travel along the road from whence the traveler's bones never return."

Another said : " O Lord ! Thou hast said in thy word, each man must give an account of himself, every tub must stand on its own bottom."

Another began his prayer something like this : " Dear Jesus, won't thou please to shake thy table cloth up in heaven that some few crumbs may fall down to us poor sinners."

BREWER NORMAL SCHOOL.

Brewer Normal School is located at Greenwood, S. C. It consisted until last year, of a single brick school building which was erected before the war for white students.

It came into the possession of the American Missionary Association and was opened as a day school. The colored students flocked to it from near

and far. Those who lived at a distance begged to be allowed to use certain little cottages and cabins which were clustered about, and because of their urgency to attend school, were—under strict supervision—permitted to do so. Last year we erected a boarding hall for girls, and also enlarged the school-house, the beginning of a fine plant in a section of country where it is greatly needed. Now, the young men in the cabins are pleading for a "Boys' Hall." They will fill the cabins, rather than to be refused admittance, but they realize what they need, and we wish that we knew where we could get eight thousand dollars for a dormitory to accommodate fifty boys.

We permit one of them to tell his story in his own words :

A SCHOOL BOY'S "COMPOSITION."

SOME REASONS WHY BREWER NORMAL SCHOOL SHOULD HAVE A BOYS' HALL.

First let us consider the condition of each room. We have six rooms to examine, two of which are hired. I will first examine No. 1. It has had 9 boys 11 trunks 14 boxes 9 chairs and 3 tables. It is very small about 14 by 16 feet and it serves our kitchen, studying room, laundry, dining hall, and bedchamber. It has more than one hundred cracks in the walls, floor, and roof. When it rains the water comes in from almost every direction and wets our hearth and floor. Sometimes the floor seems like some one has thrown water all over it. It appeared to me sometimes that we were like 9 little pigs in a small sty. We have had three to each bed. Our steps are made of three sills which were once a part of the old building. You can sit in my room and by careful observations you can observe the moon through the ceiling over head and roof. It is not very much trouble to see through the walls and floor of my room. You won't have to strain your eyes very much. Our chimney has a large hole in it and it seems to me if it were to speak it would say "to do myself justice I would fall, but to accommodate you poor boys I will stand a while longer." I have lain in bed with two beside myself and awoken in the silent midnight-hour and I was cold because I had not enough room. I have slept restless night after night for more than two months. Our fire place is very small about four feet across. The way we study when it is cold is that three sit by the fire at the same time while the other six study after those three have become warm, then come three more and those that were there leave and so on until bed time.

The way we cook is somewhat like the way we warm. Only two can cook at the same time. The others study until they are done. Then next two and so on until we are done. I have gone in school a many morning without any breakfast because I had not the time to cook it after the others had finished their breakfast. This is why I say Brewer Normal School should have a *Boys' Hall*. The way I have described this room I might describe all.

THE SOUTH.

School and Church Work.

A DAY AT TOUGALOO, MISS.

4 A.M.—The baker, a student, begins to prepare the forty-two three-pound loaves which he must bake. Boys go to milk the dozen waiting cows. Farm-boys start to care for mules and horses. Cooks begin work in the kitchen.

5—The bell at Strieby Hall rings long and loud. Students are soon all up, some doing room-work, some studying. Small boys earn something blacking shoes.

6—Large triangle bell in hands of kitchen-boy tinkles vigorously. Strieby bell answers. Dog howls responsive. It is warning bell for breakfast. Milk goes to milk-room for straining. Boys clean up for breakfast. Teachers struggle to wake from last nap. Four housekeeping girls go to "cottage" for their day's work.

6:30—Breakfast triangle, bell, dog's howl. Boys march from Strieby, girls from upstairs. Teachers rush to make up for last nap and last minutes at the glass. In the dining-hall five girls and five boys stand about each table, and the twenty teachers around their long table. "Praise God, from whom all blessings flow," is sung. Breakfast occupies the next half-hour.

7—After marching out from breakfast, some classes begin at once. Some boys go to a blacksmithing lesson, some to carpentry; classes in algebra, civil government, and geometry. Farm-boys go to assigned work at steam-saw or ploughing. Dishes are washed, laundry-work begins; room-work completed for inspection and marking by the matrons. Those otherwise unemployed go to the general study-room to prepare lessons. Music practice begins and continues all day in the different rooms where there are instruments. The four girls who are keeping house in the "industrial cottage," prepare and eat breakfast, and make their house ready for the day. They have, under a teacher's oversight and suggestion, their own buying, keeping accounts, cooking, etc., to do. Two of them look out for meals for two weeks, then turn about. Though in sadly cramped quarters they accomplish much, and gain most valuable experience.

8:45—Pupils gather in study-room; a march is played on the piano, and all file upstairs to devotional exercises. Then in different class-rooms all study the Bible, according to courses by which the whole Bible is studied every four years.

9—In Daniel Hand Primary Building for children from surrounding plantations, work begins.

9:15—12:15—Ordinary school work. At 11, classes in carpentry and in sewing. In Daniel Hand Primary Building students from the Normal Department are doing practice-teaching in three of the rooms. In the blacksmith and wheelwright shops a wagon is being painted, a cotton-planter made, guns repaired, horses shod, by the boys regularly employed. The class boys put the finishing touches on wheelbarrows they have made. Cooking, scrubbing, washing, ironing, going on all the time, done by work-girls who thus pay their way, going to school at night.

12:15—All get ready for dinner. 12:30—Triangle, bell. Dinner.

1:15—Study hours. Work on farm, class in cooking. Girls who want pencils, or to give orders for things from town, or to see the treasurer for anything, go to his office, where he has been busily engaged all the morning.

2—Once a week the nurse meets all girls for practical health-talk; the farmer, all boys for talk on agriculture.

2-3:30—Singing classes. Regular lessons. Primary practice-work. Half-day boys doing carpentry, making walks and repairs. Sewing classes. General repairing in shops; in carpenter's shop a coffin being made for someone in the cabins about.

3:30—Study hours and classes over for most. Boys go to "hour's work" in wood-yard, on the grounds, digging, raking leaves, scrubbing, sweeping in buildings. Girls to iron in laundry—about three thousand five hundred to four thousand pieces are washed and ironed each week. Wood is carted from wood-yard to various buildings. Some teachers ride to a cabin a few miles off, which they renovate, giving the occupants needed relief. Some teachers seek exercise and renovation in tennis.

All day girls have been noticed with white caps, aprons, and sleeve-protectors. During the afternoon, these girls, who are in the nurse training class, have been at work in that department. Some have been caring for the sick.

4:30—A sound of squealing from the slaughter-house. A pig is being killed. Soon a class in physiology, with their teacher, appears on the scene for a practical lesson. The botany class seeks for specimens in the woods.

4:45—"Hour's work" ends. Some boys play ball, some girls croquet or other games. Some use the reading-room in each dormitory.

5—Class of girls in gray suits trimmed with red meets for gymnastic practice.

6—A quartet meets to practice for the Sabbath.

6:30—Supper, followed by evening devotions in dining-hall.

7—Those boys who are so disposed attend a brief prayer meeting of their own. The treasurer's office is filled with boys reporting "time," making purchases, etc.

7:15—Chorus rehearsal. Then study hours.

Two night schools of boarding pupils and one of adults from the neighboring plantations, taught by normal students.

Class of preachers from surrounding region meets the President for instruction in preaching, and exposition of the Scriptures.

9—Study hours end. Gymnastic classes at both dormitories.

10—Lights out.

A TEACHER'S FIRST DAY AT TOUGALOO.

MISS KATHARINE B. DOWD.

After what seemed to me but a few moments of sleep, I was awakened by a rudely-clanging bell. Thinking it must be an alarm of fire, I rose hastily and looked from my window. No lurid glare met my eyes; so awakening my roommate, who was an "old stager" at Tougaloo, I inquired the meaning of the still fiercely-clanging bell. "Work bell for students," she told me laconically, and resumed her broken slumber. Striking a match, I looked at my watch and found that it was five o'clock, the beginning of the student's day. This morning bell sends some to the stables, some to school-buildings for janitor's work, some to build or freshen fires, some to the kitchen, some to the laundry and many to their books.

At six o'clock the teachers' rising bell rings, which also rings the students in from work to prepare for breakfast, which is served half an hour later in the general dining-hall. At the sound of the gong for meals, the students (boys) start from their quarters at Strieby Hall, and march two abreast to the girls' hall in which is the dining room. Many of the boys have blue uniforms, and as they march under command of a sergeant, their appearance is quite martial. By the way, this wearing of uniforms is not confined alone to the boys for the girls wear also a dress of army gray uniformly made.

Before sitting down to breakfast the students join in a grand harmonious chorus—"Praise God, from whom all blessings flow;" or, upon Sunday, that dear old hymn beginning, "Safely through another week."

Breakfast finished, one has about fifteen minutes before the bell for first hour's recitations. This bell calls only the older students to class; the younger girls are busy about the dining room and kitchen, and the boys have also morning tasks to perform, very likely setting their rooms in order, for this each boy, as well as each girl, is required to do, and each day the rooms are critically inspected by the matron, and woe to the boy who leaves dust on floor or furniture.

At eight o'clock the gong strikes for the end of first and the beginning of second hour's recitations, and is also a summons to the day pupils who

live within a circuit of three miles and attend school at the primary building, recently erected just outside the campus. At the close of second hour's recitations, the students, some two hundred, assemble in the Chapel. Prayer by the President and a song constitute devotions, after which the grades pass to different recitation-rooms for their Bible lessons. One class studies the life of Christ, another that of Paul, another the history of the Old Testament. Devotions and Bible classes occupy half an hour each morning, when regular recitations begin again and continue till quarter past twelve.

At half-past twelve dinner is served, and three quarters of an hour later work begins again. There are only industrial classes at this hour, class recitations following at two and continuing until half-past three, when the students scatter for the hour of work which is required of each student. Many work all day and attend the night school, which is taught by different members of the normal classes. There is also a night-school for the men on the neighboring plantations taught by a "Normal" boy.

Twice a week is the President's evening Bible-class for the preachers in the adjoining churches, who are woefully ignorant of the simplest doctrines. Several of our own students, who have exhorted in times past, belong to this class.

Three evenings in the week forty-five minutes are given for the chorus class rehearsals, and the hour between nine and ten each evening is devoted to the drill in calisthenics.

The boys "knock off" work, as they say, at six in the evening, and supper is served a half-hour later, always followed, before leaving the table, by song and prayer. Evening study hours begin at half-past seven and continue for two hours. The ten o'clock bell ends the day's work; a day in which there has been little time for recreation or rest unless one believes that

"Rest is not quitting life's busy career;
Rest is but fitting oneself to one's sphere."

A TEACHER'S NOTES FROM TOUGALOO.

MISS H. WINONA DICKERMAN.

Already this year over three hundred pupils have been enrolled at Tougaloo, so we are quite a host in ourselves. Education at Tougaloo means much more than the absorption of book lore. Nearly all the work of the institution is carried on by the students; besides, there are regular industrial classes. For the boys—farming, blacksmithing, and carpentry; for the girls—sewing, cooking, and housekeeping. A small cottage has been fitted up for the use of the last-named class, and over it presides a different set of girls each month, and they are inducted into the sinuous windings of good housewifery. The dwellers of Tougaloo rise with the

birds, and as the "curfew" does not ring until ten, the days are long—yet none too long for the accomplishment of their multiplied duties.

Just outside the Campus stands the new primary building, and thitherward throng the outside plantation children. Here may be seen the Negro in his rough, untutored state. The pupils are of all ages, from the pert maid of five or six, to the hoary-headed preacher of half a century. Here, indeed, there is plenty of opportunity for studying human nature stripped of all the ameliorating influences of civilization. In this department a teacher must be continually on the alert, or her school-room will present a scene of confusion as great as that which gave a name to the Tower of Babel, so ignorant are the pupils of Heaven's first law.

During the Week of Prayer, there was an earnest religious interest manifested among the students, and many decided that they would serve the Lord. Perhaps you will be interested to hear of the "ligious sperience" which at this time befell one of the small girls. One morning as the baker was busy in the bakery, a little figure, with shining eyes and face wreathed in smiles, tripped in through the open door, while a sweet voice piped out, "I's got sumfin to tell you." On being invited to tell it, she triumphantly announced, "I's sure got 'ligion." The young man expressed himself "proud" to hear such good news and went on kneading his dough. High noon came, and once more the child presented herself at the door of the bakery, and with beaming countenance and eyes still luminous, made this melancholy confession, "I's done turned back again." Evidently, like many another and better equipped aspirant, this little maid had found the world, the flesh, and the devil, too great opposing forces.

There is much work to be done among the cabin-folk on the neighboring plantations. One may find a certain artistic pleasure in visiting their one-roomed, tobacco-hung, windowless cabins, while some old "aunty," hovering over a crackling fire, relates harrowing stories of other days, or regales her listener with weird tales of "ha'nts." But the heart aches for these poor people, whose dusky faces are but the indices of the darkened intellects and souls, and with unutterable longing, one desires to have some part in lifting them out of the slough of poverty, ignorance, and immorality, where slavery left them. The old aunties are very fond of having visions, which they generally turn to their own advantage. One—Aunt Rachel, an ancient dame—once rehearsed to me a heavenly revelation which removed her scruples about indulging in intoxicants. After "'speriencing 'ligion," she thought perhaps it might not be pleasing to Heaven to have her continue her fiery potations. She thereupon consulted the Higher Powers and received this considerate response, "Chile, take a *little*."

Another old "aunty" bearing the classic name of Daphne, is blest with a heart which is uniformly grateful, even under the most adverse circumstances. Although old, and poor, and solitary, she is always thinking on her "marcies." One day when she was suffering especially from the

"misery," I called to inquire after her welfare. The old lady looked up, smiled, and replied with true pious fervor, "I's right smart mis'ble, thank the good Lor'."

The teachers here do not confine their efforts to those who are immediately connected with the school. At times, one must needs be overwhelmed with the greatness of the work in hand, but we are continually cheered by the ever-increasing prospect of a goodly harvest in the times to come. In the meantime, we cry as did the ancient Macedonians, "Come over and help us." Comparatively few can work personally in the field; but some can give time, some talent, some money; and all can "lend a hand." We know that the little things make up the perfect wholeness.

MISSIONARY WORK AT STRIEBY, N. C.

H. R. WALDEN.

Since the missionary work has been established in this part of North Carolina, there has been much good done among our people. It has been a slow work, but continuous; not accomplishing things in one day, but something every day, knowing that it will take us until our Lord Jesus Christ shall come to reach what we seek.

The place that is now called "Strieby," was once a desolate place called "Hilltown" with a few log cabins in it. The people did not respect one another nor themselves. Mother, father, brothers, sisters, uncles, and aunts, would live in the same house, in the same room, with no reserve, no purity of life. There was no preaching nor mission work among them. Rev. Islay Walden, who knew the condition of this place, refused a salary of \$1,000 per year in Washington, to come to this place to labor among this people for about one-third of one thousand dollars. One person here—the mother of six children—had never heard a sermon preached until she heard Rev. Islay Walden preach in the beginning of this work. Others heard such preaching as was going about in that day and time. The place was a Sodom in morals.

Now, though the progress of this work seems often to be slow, there has been a great change for the better.

The foundation of this work was well laid and begun. In place of the old houses are new ones. Instead of one room the houses have two or three now. Instead of one bed there are beds in different rooms. Impurity has come under condemnation.

This Congregational work has raised the standard of the community beyond what could have been expected. In domestic affairs about the home, in Christian living, in speech, in education and in manners the progress has been great. This work is beginning to be felt in other communities also.

A young girl from the school went out this last winter as teacher in an-

other community, carrying the good seed of the word from this church and school. She planted the truth there, and the people were well pleased with her good work. Who knows but that this seed of the gospel will take root and spring up and bring forth fruit? God grant it. What may seem little in the sight of man may be large and precious in the sight of Jesus.

At times the progress of the work here seems to be slow, but it is sure. The entrance of the word is "making wise the simple, converting the soul, rejoicing the heart, and enlightening the eyes," of the people here.

Some of our people say—such as attended churches in the former days—that every time they went to meeting before this mission work was begun, they "must have a big shout or else they felt they were not Christians." Now the same people can go and hear a good Sunday-school lesson or a good sermon, and understand and enjoy it. They go home, sit down with their families and talk about the truths which they have heard.

Our people think it strange now to go off in other communities and see people tearing their clothes, jumping over benches, falling down on the floor, in order to praise the Lord. Everybody around us looks up to this work, seeing how much it has done for this people.

Man never gets so much but that he wants more, whether he needs it or not. In the case of this great work, we have had so much, we want more ; and we need a great deal more of it among us. Without this missionary work our people would not be where they are. We are still behind, for we have lost time, and we must redeem it. It is not all our fault ; but we acknowledge our part of it and repent over it. It seems that we cannot yet get along without the American Missionary Association. We need more missionary work now than ever.

It is true that we are all poor in this world's goods, but by the help of the American Missionary Association we want to be rich in the life to come. There is great need for work here yet. Some of our young people are ruining themselves, and living in a degraded way. Some of our old mothers and fathers are still in the darkness, and their children, as you know, imitate their examples. Our aim is to try to remedy these things by putting better thoughts into their minds, and better ways before them.

One good thought, for example, is this : I took my axe one day and had some of the rest to follow me into the woods, and there we cut the foundation of a school building. I have told them that we could do so much at least, and they have got it in their minds that we can do something for ourselves if we are poor.

We must have a school building because it is needed. The school has a good reputation far and wide, among both white and colored.

One white woman said to me the other day that their school was out, and that she was going to send her three children to my school. She asked me if I would teach them. My answer was : "It is my business to teach any who may need my help, I am here to do all the good I can ; and

if you think that I can do your children any good I am willing to do it equally as with those of my own color." I was sure it would not be anything against the American Missionary Association, as I felt it my duty to do good to all. And we have made a start toward our new Academy building. As the Association has done so much for us, we want to show our appreciation in some way, and think we can not show it in any better way than to go to work and help ourselves, though we would be glad for some one to help us in the painting and the seating of it. We shall need maps, charts, etc.

This work needs a force behind it all the time in order for it to move onward. A stone that is wanted for the pillar of a house must have a force to carry it there. It had a force keeping it in its old position, and it would have remained there if no other force had been applied. It was applied, and the rock was moved to its destination. So we have had a force of evil things tending to keep us in the old place, but God, through the Association, has given us help to start onward and upward, and we still need this force until we get to the top of the hill, where we will strike level ground. Then we can move on to our destination which, we hope, will finally be in Heaven with our Lord Jesus Christ.

There is a difference between the white and the colored people here. Though the whites are far ahead in wealth and in education in a general way, in missionary work in these communities the colored people are ahead. The white people hardly ever have any Sabbath-schools. Sometimes a little while in the summer they have them ; they have no weekly prayer meetings. They have nothing to do on Sundays except once a month, when the minister is present to preach. The word of God isn't in their thought, but rather how they can get the labor of the colored man for a small price, and how they can live easily.

One well-to-do white woman, who has been a teacher in the little Sunday-school they have, did not know what was meant by her "neighbor" until a short while ago. She was talking with some of the members of our church about it and they told her they had learned all such things in the Sabbath-schools.

One of the colored members of the Congregational Church here, while working at the home of a rich family, never forgot her Saviour. One day while sitting by the fireside with their little girl of ten years she talked to her about our Saviour, and told her how he died to save lost men. The little girl was quite surprised at what she heard, and exclaimed : "What ! a Saviour that died to save me ?"

Catharine's answer was : "Yes, a Saviour died to save you." She sprang from her seat and went in where her mother was, and said : "Mamma, you have never told me that I had a Saviour who died to save me. I do not believe that you knew it yourself." This condemned her mother so that she never opened her mouth to say a word. Nevertheless, the girl's mother

told Catharine that she believed God would save her, and that she herself was a Christian. The mother was then asked by Catharine if she had a Bible, as she had never seen any. She answered, "Yes ; I have one, but it is locked up in the bottom of my big trunk. I have not seen it for some time."

Catharine said : "Mother, had you not better take it out and look at it, probably it may be moulded."

We want to train our people so as not to think so much of their Bibles that they shall put them away down in the bottom of their trunks so as not to see them for months. We want their Bibles to be near to the fireside, so they can see them every day, and read them, too.

God grant that this great and noble Christian work may continue to go on here with this people. Something better can be expected from the young, if not from the old. The old will soon die and the young must be trained for the future.

SCHOOL LIFE IN NEW ORLEANS.

MISS MARGARET HUBBELL.

As our friends in the North sit before their cosy fires this cold March day, listening to the howling of the wind and conscious of the disagreeable mud and slush outside, their thoughts possibly are wandering to the bright "Sunny South," and some may wish themselves even in wicked New Orleans.

Addressing myself to one of you, let me say that it would be delightful if such wishes could be realized. I am sure a visit from any Northerner would be a real treat both to him and to us teachers.

As you cannot visit my bright schoolroom and see the happy faces of my fifty-five scholars, or smell the delicate fragrance of our violets and roses and orange blossoms, or feel the soft, balmy air, imagine it all while I tell you some of the things you would see. You would see a large, airy room, with four high windows and two doors, over which are transoms, so the air can always be kept pure ; and the teacher does not have to carry smelling salts, as she was warned by her Northern friends. At the windows are pretty shades, and one window is filled with blossoming plants. At one side of the room is a clay-case with a glass door, and here you could see clay cubes, square prisms, cylinders, vases, bottles, coal-scuttles and maps—the work of the children.

Hanging in front of the teacher's desk is a specimen chart, in which the neatest and best work of the pupils is kept.

On the board back of the teacher's desk is the grade's motto, written with colored chalks to attract the attention of the children. It is rather an original one, chosen to meet the needs of the school, "Children, above all

things be truthful and clean." An old colored woman, who was cleaning in there one day remarked when she saw it, "Wall! Yes, um. I allus heah dat de people in de Noth could do evuh ting!"

To-day I was amused. The children were told that a picture of their grade was to be taken, and while most of them were anxious to go home for better clothes, and the boys were rearranging their ties, one dear little boy raised his hand and asked if he might wash his face and hands.

But our school life is not all sunshine and fragrance. There are many dark, rainy days, when the air is so hot and sultry that it is an effort to move, and much harder to face a room of children, conscious that your weariness and languor will be reflected by them. Then it is that we need the help of our Divine Friend, and the promise that "As thy day so shall thy strength be."

The hardest thing in my work is the governing of fifty-five impulsive, stubborn and naturally lazy pupils. The first day I taught here, I was surprised to see one of the brightest and smallest boys suddenly turn around and break his slate over another boy's head, simply because he thought he had his pencil.

As you glance over my room you will notice that many of my pupils are nearly white, and all look neat, and are attractive in their manner. Yet if you were to visit their houses and see the filth, and poverty, and lack of everything that makes a home, you would wonder as I do, how they ever can be as good as they are and appear as well as they do.

It seems to me that few white children, living in the same way, would be as clean, or would improve as rapidly, as these colored children. One happy-faced boy, who is nearly white, had gone to sleep several times in school, and upon inquiring the cause of his sleepiness, he told me that in order to come to school, he was obliged to sit up every night until one or two o'clock and tend a bar-room, and then rise at half past four in the morning. Think of the influences that are shaping his life! He is truthful and bright, and, if he could have the right surroundings, would doubtless make a good and useful man. He has signed the pledge that is tacked upon the school-room door, and says he has kept it.

The ages of my scholars range from eleven to twenty-four years, and at the beginning of the year there was one old woman nearly sixty years of age in the room. I never met any one so eager to learn as this old woman. Her hair was gray, and her eyesight so poor that she had much trouble in seeing her work.

She came to me one day asking the same question several have asked—Why God made them black and what the difference was between the white and the black? After talking with her about it I asked her if she ever minded because she was black? She drew herself up to her full height and replied, "Miss Hubbell! My principles are just as white as any white

woman's and I never have cared because I believe God made me to please himself." She is truly one of God's nobility.

This is certainly a grand work and the teachers are very happy in it. If there are many hard and discouraging things to be borne, there are more pleasant and encouraging ones. I consider this year among the colored people the happiest of my life.

When one sees the work that has been established here and is now supported by the Christians of the North, he is deeply impressed with the thought of how many good people there are in the world. They have done much and still there is *so* much more to be done. For eight dollars the tuition for a year is paid, and the money we spend on trifles might give a poor child a year's schooling and place about him refining and Christianizing influences. Think of your reward, you who have done this: "They that turn many to righteousness shall shine as the stars forever and ever."

DANIEL HAND SCHOOL, NEW ORLEANS.

BITS OF SCHOOL LIFE.

Every seat is filled, and a sober line of children is leaving the building. It is the old story, two hundred turned away for lack of room. A few have come from the country, without ever thinking that they might not find a place, and stand hopelessly on the street corner, talking it over. One turns back to ask for a seat on a box, but it cannot be granted.

This is the way in which school opens at the beginning of the year; later, we look into the faces of our children, and find bright, questioning nine-year-olds, in the grade with grown young men and women. Lessons are no hardship, and even examinations possess no terror for them, for a little girl asks, "Please can we have a written *vacation* in arithmetic soon?"

The Sunday-school lesson cards, that Northern friends have sent, are a delight, and the children are more than ready to tell the story of the pictures on them, when they know them.

A dear little girl, not long ago, was given the picture of David and Goliath, and this was her story. "I see a boy, down by the brook, picking up stones, and I think he's going to fight the gentleman on the hill."

In the back part of the school room, a gray head bends long over a slate. It is that of a negress of more than sixty years. Three years ago, she was in this grade, nor does she give promise of ever going beyond it. Childlike in her trust, beautiful in Christian spirit, her courage never ceases, though the eyes have grown dim, and memory fails. "I prays, O, I prays to understand these lessons," she says, "but it seems like I couldn't get hold of them;" and no one has the heart to tell her that she never will, in this life.

In front of the school is a garden, that has been a pleasure and profit

to the little folks. They bring the plants—most of them without roots but nothing seems to mind such small hindrance, and everything grows surprisingly—they weed the beds and water them, and play all about them without injuring the flowers. We have many lessons about the plants, and our garden companions prove helpful teachers. Last week, the goats came in and ate off the tops of the rose-bushes, which may, incidentally, be a lesson to somebody in keeping the gate shut.

The busy days slip away, and children who come from homes of ignorance and sin are learning that the white teacher is a friend. It is not hard to follow the Saviour that she follows, and both teacher and children are taught by One who said, "Whatsoever ye would that men should do to you, do ye even so to them."

A PRIMARY TEACHER'S ANSWER, "HOW TO SOLVE THE COLOR QUESTION."

A TEACHER IN DANIEL HAND PRIMARY SCHOOL.

Now and then I read an article by some learned and eloquent writer, entitled, "How to Solve the Color Question." I smile, and whisper to myself, "While you are speculating about it, we humble teachers, under the direction of the American Missionary Association, are quietly solving this vexed question, in training this people, not only how honestly to take care of themselves, but to lend a hand also, in care for others."

I am but a primary teacher, and shall speak only that which I know, and have seen; but let me say a word regarding the homes and the people.

As the eyes of many an old-time slave look into mine, I see there a heavenly light, and hear a divine voice, "I dwell with him that is of a meek and quiet spirit."

This is what happened three weeks ago in one home. I called on the mother of one of our normal boys, Moses L——, just about to enter his seventeenth year, and who was present at the call. The home is bright and attractive with thrifty plants, and is tasteful within, through a hard-earned prosperity. We were consulting about their pastor, a former slave also, whose character is being "talked about." Almost before we knew it, we were on our knees before the Lord. I shall never forget the prayer of the dear mother; "Lord, you know I am *nothing* but *your servant*;" nor the surprise and delight it was to hear the lad's voice, in choice, earnest supplication, pleading for the "pastor whom he loved so dearly." Do you wonder that as I listened to these prayers of mother and son, I was sure God would help and bless that pastor, and deliver him from evil? Do you wonder, that as I considered this work of God in wonder and in praise, it was no less beautiful because colored? And shall not those who read and love say, "God bless them each and all—mother, son, pastor and people"? Oh, that every minister of God had many such faithful ones to plead his cause before God!

Come with me to another home, only a few doors from our school, and visit the mother of one of our girls. There are just two rooms, with nothing attractive but the shining neatness ; for Mary's mother, though very poor and very black, "hates dirt." I tell her of a poor girl at the opposite corner, but she will not go there, for she "hates dirty, lazy niggers." I leave her feeling sure that though she "hates dirt," she loves her Saviour. Next morning she stands at the door, and tells me of the death of a neighbor, and of being obliged to prepare her for burial, "without any help, as all around were afraid." I see that she is tired and say so, when she looks at me with a broad smile and says: "Yes, and I went to see Sarah, too—I'll do anything for Jesus." This muddiest, dreariest of streets has never seemed the same since, and I hear "I'll do anything for Jesus," every morning when I enter the street, and every evening when I leave it. The whole street seems full of brightness, and the spirit, words, and work, none the less precious because proceeding from a very highly colored work of God.

But I must tell about my school. We devote the first half hour in prayer to God, in listening to Him, in praising Him, and in learning love, loyalty, and obedience to this same Jesus, who guides and helps us each hour, in every lesson and in every need. I cannot close without expressing our appreciation of the people of Lexington for their kindness to us, and for the visits to our schools of our own pastors, Dr. Bartlett and Dr. Fulton of the First and Second Presbyterian churches, besides the attention of many others—both pastors and people.

SCHOOL LIFE IN EMERSON INSTITUTE.

MISS KATHARINE S. DALTON.

Before entering the field of the American Missionary Association, one can form but a vague conception of the duties he is to perform, nor can his imagination but picture faintly the scenes in which the teacher is to take part.

Emerson Institute is not a boarding school but a day school ; the opportunities of the teacher, therefore, to look at things from a pupil's point of view, to become acquainted with his environment, to study his needs, and to mark the influences of his religion or superstition upon his life and character, are numerous and varied.

At 8:15 A.M. the first school bell rings, and soon little groups of children may be seen gathering from all directions in the large and finely shaded school-grounds. At 9 o'clock A.M. all the departments open with devotional exercises, which consist of prayer, reading and reciting passages of Scripture, and singing. All take part in singing and with their

rich voices render the Gospel Hymns more effectively and enthusiastically than is often done by their more favored white brothers and sisters of the North.

The pupils are of all conditions and ages throughout the different departments. One of mine, a married woman, said to me one day, with touching pathos : "There would be no green spot in my heart if I could not come to school. Sometimes I gets ashamed when the little ones laughs at my blunders, but I knows a heap now to what I did two years ago. When I gets discouraged I just stops and looks over the way I come, and I feels right proud o' my learnin'."

In school they are, as a rule, teachable, studious and affectionate, quick to respond to any word or act of kindness on the part of the teacher. They count it a great affliction when obliged to be absent for a day. Absences are, however, frequent, because most of them are obliged to do some sort of work. One girl of thirteen, living at a distance of five miles from the school-house, walks to and from school each day. I mention this as only one of the many instances which go to show the heart hunger of these people for the higher and better things of life.

When we visit the homes of some of them we wonder how the children manage to present so respectable an appearance and behave so well at school. The average home consists of but a room or two. It is disorderly, unclean, squalid ; usually innocent of all furniture except a few rude chairs and a bed. The bed they regard as the glory of the sitting room. On it is lavished all their skill in adornment. It seems the one civilizing factor in the house. No papers, pictures, books—nothing to cultivate or nourish a life above the purely animal. Yet from just such homes come many of the most apt and faithful members of the day and Sunday-school classes ; the girls with their washable dresses and the boys with their shirts as neat and pretty as soap and water and starch and smoothing-iron can make them.

Many of these poor people subsist entirely on what they receive for washing—the woman of the house often supporting the whole family. One little boy on his examination paper, in answer to the question, "What is the leading industry of Mobile?" wrote "*Washing*."

To people who have so little to make life hopeful and bright, the day school and the Sunday-school seem like angels sent from Heaven. The Sunday-school has an average attendance of about eighty members. Here we find some of our most encouraging and enjoyable work. In it is developing the character of the church of the future which is destined to be a blessing to the place through its active benevolence and intelligent piety.

That the compassion and zeal of the churches of the North may be awakened, to give of their superfluity to this service of ministering pity, is, I am sure, the will of the compassionate One who died to establish the empire of joy and gladness among men.

SCHOOL LIFE IN CHANDLER SCHOOL, LEXINGTON, KY.

MISS MAY KNOX.

It gives me great pleasure to write of our work, for I have learned to love it very much, though this is only my second year in the South.

Our school is not a boarding school, and that I think, is a detriment in many ways. The scholars are not so directly under the influence of the teachers, and the discipline is somewhat harder.

The school-building is about a mile from the center of the city. It is a fine three-story brick—the gift of Mrs. Phebe Chandler, of Massachusetts. From her it received its name—"The Chandler Normal." Now we are hoping some kind, rich friend will build a boarding hall.

We have all grades, from the fourth to the twelfth inclusive. The latter is intended to fit students for college. No one as yet, has completed the twelfth. However, there are two young men who will do so if they remain in school next year.

It may interest our readers to know something of the work, and societies connected with our school. We have a "Loyal Legion" composed of over one hundred members who have signed the triple pledge. That means to these boys and girls far more than some of you may think. Cigarette smoking, wine and beer drinking, are common here among all classes. One little boy of twelve said to his teacher, "I can't sign the pledge till after Christmas, for I know I shall get drunk then." How sad that is! Many of them are tempted by their own fathers and mothers. Surely we should judge those leniently who have such bad home influences. Another society is called the "Willing Workers." It is composed of ten members, mostly young men, who are earnest Christians, and are engaged in some kind of work for Christ, as teaching Sunday-school classes, visiting the sick, reading the Bible to the old, and in other ways using their time for the Lord.

Among the young ladies is the well-known organization of "The King's Daughters." These are true daughters of the King, and many homes in the city are gladdened by their deeds of love.

The colored children are as a rule very polite and attractive. Playing marbles on the walk is a favorite pastime. Often as you pass you will hear the whisper, "Stop, boys, and let the lady go by." "Thank you," I said to one little boy, "I'm sorry to interrupt your game." "Not at all, lady," and he lifted his hat with the air of a Chesterfield.

One little boy electrified his teacher the other day by telling her that "If Jesse James had lived in the time of Napoleon, Napoleon wouldn't have been nowhere." The teacher had just been discoursing eloquently upon the great Napoleon.

To give you some idea of the size of Kentucky, I'll give you its boundaries as found in a small boy's examination paper: "On the north by

Ohio, on the east by the Atlantic Ocean, on the south by the Indian Ocean, on the west by the Pacific Ocean." It is worth while to live in such a State. One might fancy himself a home and foreign missionary at the same time. God's work is everywhere, in the North as well as the South, and may the day soon come when all men shall be brothers, and when color and race shall make no difference, for with Him there is no respect of persons.

INCIDENTS OF FLORIDA PIONEER SCHOOL LIFE.

Did I ever tell you of the manner of my arrival here, beginning work, and getting settled in this pioneer school away in the pine woods of Florida?

The colored people were very glad to have me come, but not a white family could be found willing to board me, because I came to teach the colored people. After spending several hours in driving around, trying to find a boarding place, I at last went into an unoccupied house, *i. e.* unoccupied by people. The furniture of the last tenants was all about in the direst confusion. About three-fourths was packed for shipment, and the floors apparently just as carpets had been taken from them, or rather worse, for the rats had been having high carnival. I was obliged to live for over a month in company with all this furniture, after this fashion. There were two or three broken plates, no cups, an empty jelly glass, two tin plates, a meat fork, and a very large cooking spoon. These with a cooking stove and accompanying kettle, spider and griddles, and two tables, were all the dining and kitchen furniture I had with which to begin my housekeeping. For a week I had no knife, excepting my little pocket knife, and no spoon, and no fork other than the large meat fork. I was glad when my co-laborer came, and brought the bright iron tea-spoons—glad because it had been so lonely living alone far from neighbors, and because she brought quite a number of comforts. Immediately we went to a neighboring town and bought a small supply of crockery.

I have now been teaching in this town nearly five months, and not a white lady has called upon me in that time, excepting one, a Maine lady.

This cottage we now occupy will probably have other tenants next year, and then what will become of this school I cannot think. A teachers' home is needed here most imperatively, it appears to me; and also, almost as much, a barn and missionary-at-large with a horse. There is a large field for missionary labor here outside the school room. The people are somewhat scattered in this vicinity, but within a radius of three miles there are many negro people who are very ignorant and wicked. Unchastity and intemperance are common. After school to-day I walked three miles to visit one of my Sunday-School pupils who had been nearly burned to death in the morning.

The poor child lay on a dirty tick, covered with ragged quilts, with neither sheets nor slip on the pillow. A sadder sight still than this poor girl, on this comfortless bed, was her older unmarried sister, holding her young infant on her lap—she might envy her groaning sister.

Hence a missionary-at-large is much needed here, to hold mothers' meetings, to teach the mothers how to guide the little feet into the ways of wisdom and truth, and to give them lessons in house-keeping and sewing, (especially how to mend garments,) diet for young children, the sanitary condition of their premises, etc., etc. We two teachers, busy with class-room duties for six hours, are able to take up only a small portion of the missionary work that should be done in this corner.

We also need Gospel preaching by an educated Christian minister. The church here, for colored people—and theirs are the only church services in the place—is of the howling, shrieking kind, with very little Christianity in it. Many members, in good and regular standing, are living in open violation of the seventh commandment.

We make our Sunday-school work go as far toward a church as possible, but it cannot take the place of regular preaching. Our school prayer meetings I hope are doing good. The girls to day seemed deeply impressed as I talked to them of the "pure in heart." Next Sunday we intend to have our monthly temperance Sunday-school lesson and have been teaching the pupils a temperance song for the occasion.

May the Lord give us wisdom and enlarge the work in this needy place.

SLATER INDUSTRIAL SCHOOL.

MISS E. L. AUSTIN, who has been engaged in educational and missionary work for twenty years past, and who has built up the flourishing Slater Industrial School in Knoxville, Tenn., has transferred the entire property to the American Missionary Association.

The *Knoxville Journal* pays Miss Austin a high compliment, and says :

The Austin school building, one of the best in the city, and the Slater Training School building, stand as monuments to her enterprise, industry and active, intelligent labors. Denied in some degree, that full social recognition to which her intellectual accomplishments, high character and purity of life entitle her, she has sacrificed much to accomplish much. In doing what she has done, it was not for pecuniary gain, or for the purpose of earning a support, for she was abundantly able to live comfortably without this. Her only motive has been pure, generous philanthropy, and, when she leaves Knoxville she will carry with her the highest respect of the best people in the city, who have known of her, and what she has done and accomplished—white people and colored alike.

Just what course the American Missionary Association will adopt respecting the interest thus accepted is not known, but it will hardly be claimed that any phase of work can illustrate greater fidelity and deeper personal interest for the industrial training of the colored youth of our city than Miss Austin has shown.

For a few weeks longer the school will be conducted as usual. Many of your readers know nothing of the interesting features of the class work daily going on. It includes carpentry, cooking, sewing and most attractive classes of little children in kitchen and domestic kindergarten. Visitors have always been made welcome and will be during the present management.

It is a matter of interest that Miss Austin has now in her classes the grandchildren of some of her early pupils.

A RURAL SCHOOL IN THE BLACK BELT.

MISS LILLA V. DAVIS.

The work among the colored people in the South presents indeed many phases, some of which are both perplexing and interesting, but on the whole they indicate steady progress.

Many beautiful and deeply interesting stories have been told of the progress made in a number of schools situated in towns and cities, and now we ask you to spend a few minutes with us in a remote rural district, and let us tell you something of the work as we have viewed it.

A little more than six years ago our school was established. More than a hundred men, women and children, crudely attired, came to the door of the comfortless church in which we were forced to teach, and sought admittance. They came from one-roomed log cabins, but few of which contained even the most ordinary comforts, nevertheless those who assembled proved by their manner that they were simply waiting to be told what and how to do—they were ready, willing, yes, anxious to follow.

The majority of the families in the community were almost hopelessly in debt, not more than one or two fathers being able to provide even necessary food and clothing for their children.

Visit us to-day and you will find us teaching in a comfortable little school-house, which the people helped to build; some of the cabins are well furnished, while the majority have at least common comforts; our scholars are comfortably and in many cases well dressed; you will find not more than one or two men in debt; several who own their own homes, and a few young men actually doing business as merchants. On every side we see signs of advancement that are very encouraging. There are, however, still many discouragements in our school work, but we are gradually overcoming them. One of the most discouraging things has been that as the spring months come on it becomes necessary for the parents to take out all, or nearly all of the larger pupils to help with the farm work; this necessarily breaks into our advanced classes and spoils our grading. Fully realizing this fact, we tried for a long time to devise some plan for carrying on both farm and school without slighting either. Finally we called a meeting of the parents and suggested to them that they give us the children of the primary grades from nine until twelve, and those of the grammar grades

from one until five. It was indeed gratifying to see how heartily they accepted the suggestion. With a slight change in our programme to suit the circumstances we are now carrying forward our classes in all grades with a fair degree of success.

We have no church as yet; but we assemble our Sabbath-school each Lord's day in the school-room, where we endeavor to teach those who meet with us Gospel truths.

To us, it seems that there is no hope for the permanent advancement of the community until we can have pure, competent Christian ministers in the church. We look forward to a pure church and the preaching of a pure Gospel. For the success of our efforts; for physical and spiritual strength to continue them, and for a speedy change for the better in the condition of affairs, we ask your most earnest prayers.

THE GOSPEL OF SOAP.—HOW WE PREACH IT.

PROF. A. W. FARNHAM.

Some one has said in substance that the civilization of a people is in proportion to the amount of soap it uses. What is true of nations is true of individuals. A man who uses soap intelligently is no longer a savage. In this article soap will stand for any means which may be employed for *making clean or keeping clean* in the physical world.

We commence at the school gate. An asphalt walk extends to the front steps. This walk is kept as clean as the floors are. On each end of the half dozen steps is a scraper, each of which is used with regularity and intelligence. When the scrapers were first put in place, the feet were thrust forward across them. A bystander would have supposed the pupils were trying to remove the scrapers from the steps, instead of the mud from their shoes. Next, a wire mat is placed just outside the front door, and a "shuck" mat before the door of each lower room, also at the foot of the stairs. Pupils are cautioned to keep out of wet places and mud when going to and from school. "Please don't put your hands on the paint," and "Open and close the door by the knob," are expressions often heard in our school rooms.

All pupils are taught writing, drawing and the use of the needle. Before beginning work whole classes are often required, and at any time individuals are allowed, to wash their hands. The school furnishes bath-tubs, towels and soap. "Who shall ascend into the hill of the Lord? He that hath clean hands and a pure heart," is a passage of Holy Writ that we interpret literally. All hand-work receives a higher mark on examination if it is clean. The first sentence on the tuition cards is, "Keep this card clean." No pupil is allowed to put his hands on the black boards, because his hands grease the boards and the boards smear his hands. Sponges are suspended at the ends of the desks for slate

use. Some of our teachers require pupils to have slate-cloths in addition to the sponges. No litter, not even from the sharpening of lead pencils, is allowed on the floor, or to accumulate in desks. To prevent this, the scrap-basket is passed twice a day. The regulation to prevent litter is enforced in the yards, receptacles being placed in convenient places for papers and remnants of luncheons. A vigorous war was necessarily waged for the cleanly keeping of out-houses, and closed with a victory in favor of decency, morality and civilization.

Pupils who are negligent of the morning bath are, as a rule, our most frequent offenders in school, and, therefore, are the ones who visit the Principal the oftenest. It is usual that the young culprit at such times receives more instruction regarding baths than punishment for his offense. It is difficult for a moral truth to find lodgment beneath unkempt hair or unwashed cuticle.

The moral uplift of our school has its origin in personal talks on purity in the world of matter. We believe that cleanliness is next to godliness, and that cleanliness precedes godliness. We believe that a polluted body must receive the baptism of soap and water before it can become the temple of the Holy Spirit. We believe that sin is moral dirt. These are some of the articles of our creed.

A DAY IN VACATION.

Only a teacher can realize the feeling of relief with which we awoke on the first morning of vacation. No relentless bell to call us to the monotonous duties of the school-room, nothing to do for a whole week but rest. This is how we rested, the first day.

A short walk in the woods for flowers with some of the children, a treat which they greatly enjoyed, occupies the early morning hours.

Next a huge pile of examination papers claims our attention, from whose depths, by patient delving, we bring forth rare nuggets of truth, of which these are the choicest. "Geography is a spear on which we live composed of land and water." "The difference between planets and fixed stars is that planets move around, and fixed stars stand still and twinkle." "The Pyramids are dead bodies that have lately been found in Chicago."

These interesting researches are interrupted by a call from one of the old women in our Bible class who is in trouble. Her elder children were sold away into slavery years ago and are lost to her. Two of her remaining sons drink and cause her great anxiety, but the two youngest children, Mary and George, have been her comfort and pride. Not long ago she came to us with her ebony face fairly shining with happiness. "Bress de Lawd, I'se so tankful! My Mary's got religion. I'se been praying fo her so long."

But to-day the tears are streaming down her face as she tells this sad story :

"I'se allus had a good 'zire to serve de Lawd, but I never know'd de way till I goed to yoe church an de teachers did all splain de wo'd so clar. Den I tries to rase my chilen right and prays fo dem an shows dem de bes I knows. So now Mary got religion, I tells her to go wid me to church, whar she heah de truf splained *right*. But no, she doan listen at me but goed to her own church. Den oh, she do me so bad ! Las night she comed home drunk. When she war comin' from meetin' some ob her ole frens meets her an gibs her de whiskey. She's allus so smart, an I sets such pendence on her, an now it seems like my heart will break !"

Poor, faithful old soul. What words of comfort can we give for such a sorrow as this ?

In the afternoon we visit some sick families that have lately been neglected for want of time. One young man who is dying with consumption claims our special attention, because he is not at peace with God. At one home both husband and wife are afflicted. The woman has been sick for two years, and last January the man was stricken with paralysis and is now helpless. The wife was trying to sew, and it was pitiful to see her attempts to hold the needle in a hand that was crippled and bent by rheumatism. They are entirely dependent upon charity, but are very patient, praising the Lord for his tender care. They say He has never allowed them to suffer for the necessities of life. Another call on a woman who has a low, drunken husband who will not allow her to come to church; and then home again in time for the weekly woman's prayer-meeting.

After dinner there is just time to call on two old sick aunties who live in the alley just round the corner, and our first day of rest is over.

AVERY NORMAL INSTITUTE, CHARLESTON, S. C.

MISS AMELIA MERRIAM.

It was the half-past eight gong that just sounded, and the boys and girls who have been waiting for some time, pass through their respective gates with an air that tells unmistakably of their satisfaction in getting upon the school grounds.

Let us take our places on "the bridge," as we call the covered walk which connects the second story veranda of the "Home" with the girls' entrance of our fine brick school building, with its ivy covered front, and notice the scholars as they come in. That little girl with fresh white apron and a bunch of roses in her hand is the daughter of the superintendent of our mission church Sunday-school. She was one of the little girls who recited their verses so well at the Sunday-school concert last Sunday evening. She is in the sixth sub-normal grade. Their school-room is on

the first floor and filled to overflowing with little folks. They came marching into chapel not long since—the entire school, numbering something more than three hundred and fifty, is together for devotional exercises—as proud as becometh conquering heroes, for the “roll of honor” section bore aloft the blue and gold victory. That boy of genuine ebony type, so big and stalwart beside his classmates of the seventh grade, is working to make a teacher of himself. He has already had some experience, for last summer vacation he wrote his teacher that out in the country he had a “fine school of thirteen head of scholars.” The other day in response to his teacher’s request for a sentence containing the word *whale*, his imagination soared, and he wrote, “*The whales is floteing above.*”

Did you notice the two girls who just entered the gate? The taller one, who belongs to the junior class of our normal department, which in four classes includes ninety-two scholars, is the secretary of our “King’s Daughters” organization, and the other, who is a senior, is its president. The girls have done good service “in His name.” Several from the different circles go to the Old Folks’ Home to sing, greatly cheering those who are bearing the burden of age and poverty, and aiding in the service conducted for them every Wednesday by our pastor, Rev. Geo. C. Rowe. At Christmas time, with money made from an entertainment given in our chapel, the girls were able to send what brought at least a little gladness to individuals and families, who in their surroundings had little to remind them that it was the day of “Good Will to Men.” But the scholars will be in before you hear half of what we should like to have you know about them. The two boys coming up the walk with their books under their arms are seniors. They intend to take a college course; probably at Howard University. One of last year’s graduates is taking the medical course there. One of the girls went to Oberlin. Several are doing good work in country schools. Some are working at trades. One, who is a tailor, is president of the flourishing Christian Endeavor Society connected with Plymouth church.

The young people’s prayer meeting as compared with that of the church, led by the deacons in rotation, suggests much that is hopeful as regards the progress of educational and religious work.

But we must hasten to the school room, for the signal for forming lines has been given. One of our senior girls is at the piano, and we well may be proud of the marching, for the drill is given by our Principal, who kept good time all through the war.

You are surprised to see that blue-eyed little fellow, and the beautiful fair-faced girl in a colored school? We have many such, but the color-ban rests upon them just as heavily as upon their dark-browed seatmates.

Of the public schools for colored children in this city, there are none of grade higher than to fit for our lowest normal class. Besides they are too few in number. There are said to be one thousand more colored children

of school age than can be accommodated in the schools of the city. We who are in the midst of the work feel that upon Avery Normal Institute rests a blessed responsibility. With quickened intellects and developed Christian manhood these scholars are to go out from this school to be helpers of their race, especially in those parts of this state dark with ignorance and superstition.

BEACH INSTITUTE, SAVANNAH, GEORGIA.

MISS HANNAH N. JOHNSON.

There are said to be in this beautiful city of Savannah, about eight thousand colored children. There are school accommodations, counting the two public schools and our school called Beach Institute, for about one thousand. The other seven thousand must grow up in ignorance, for there is no chance for them in this progressive city. The public schools are crowded and hundreds are turned away for want of room. The efforts which some of the pupils at Beach make to earn their tuition of twenty-five cents a week, show their appreciation. Many of the boys sell papers, others carry dinners. This last takes them away from school at twelve. They lose by this the rest of the school session, but they can earn a dollar a month, by carrying a dinner every day, and self-help becomes a part of education. Many of the girls go out for service as soon as school is out, for the rest of the day. Large numbers not only earn their own tuition and clothe themselves, but contribute toward the support of those at home.

The "Christian Endeavor Society," started at Beach Institute this year, seems to be growing in the way we wish to have it. The meeting is held every Friday, at the close of school, in the Normal room. The attendance is voluntary. All who wish are allowed to go home before the meeting, but the room is filled, sometimes crowded. They are mostly the older pupils, but there are some from every room, even a few from the primary, waiting after their room is dismissed, until it is time for the meeting. They are beginning to feel that it is their meeting, to be planned for and sustained by them. They think that it is something of a cross to lead the meeting in the presence of their schoolmates, but they are trying to do it. We are much encouraged that they are beginning to feel that they should sustain their meeting. We are so happy to hear their voices increasingly in this way, and while we do not fail to see that it is not easy for them to speak and pray before others, we are glad that they are ready to do hard things for Christ's sake.

One day a colored pastor called, desiring that we would come and help in his Sunday-school, as they "needed help very much." We thought we had as much Sunday-school work as we could well do, but because of his

importunity, we consented to go. The following Sabbath three of us started, and found our way into a little, barn-like building. Here on the board seats were a few children and grown people. The pastor welcomed us and introduced us to the Superintendent, the one lady among them all who could read. She afterwards told us, with evident pride, that she had years ago attended school at Beach Institute. The Superintendent went through the opening exercises; the children repeating after her the Lord's prayer and the responsive readings. The school was then divided into three classes; the grown people in one, the girls in another, and the boys in the third.

These classes were given to us to instruct. We were told that they had been going over their old quarterlies again, as they had not been able to get any of this year, but we were kindly allowed to teach whatever lesson we chose. We tried to tell them a little of the wonderful life of Elijah. At the close they invited us all to address the school. One of the teachers did so.

The Sabbath-school has greatly increased in numbers since our coming, and we are very thankful for the papers which kind friends have sent, to be given away to these children. Thus the work goes on; the development of character among these "needy ones" in the South-land.

A SCHOOL DAY IN GEORGIA.

While we were at breakfast, James Gamble came to say that "Pa had sent for him and he must go home to work." We are very sorry for this, for he is making excellent progress, and seems in every way worthy the help given him from the Daniel Hand Fund. He said very earnestly at parting, "I never went to so good a school before; I shall come back next fall." He felt quite as sorry to go, as we to lose him, but "Pa needed help in making the crops," and if James is as faithful in wielding the spade as he is at his studies, I don't wonder "Pa" prefers his help to that of an hireling.

Monday morning is a busy time at the school building. At an early hour applications begin. The first Monday of the month bears off the palm, but each succeeding one brings a share. Sometimes it is a new family recently moved; again, one, through some change of circumstance, able to go to "pay school," and willing to "set on the front seat till there is room." Quite often, it is a case where "they've been going to——, and she didn't larn 'em nothin'." Half a look is sufficient to show us that in less than a month they would be saying the same thing of our workers, and we are glad if there is no room. The little children are coming in great numbers now, their parents hoping probably that the rains are over. Among these is one who was turned over to me as a hopeless case, and

who according to programme comes twice a day for a wrestling match with "and," "can," and similar enemies to his peace. On entering this morning, Joe remarked that "'twas pretty bad to-day." "Why?" I naturally inquired. "Everybody's sick." "Who is sick?" "Oh, ma, and Andrew, and the baby, and—everybody but 'Lindy and Tom." That did look serious but hardly justified spending the hour in conversation, so I suggested the production of his book. Joe's method of attack is worth seeing. His round, amiable face becomes set, as his powers come to a focus on some particular word. He eyes it fiercely, holds his breath, slowly raises his forefinger, and directs it toward the victim. Then there is a flash of intelligence; out comes the word, down comes the finger upon it, and out flies one little foot behind. Serene in my approval, he gathers himself up to renew the conflict with the next word, and the process is repeated. But I am convinced that Joe is not a hopeless case. Indeed, I expect to be proud of him yet, and hope that his parents will be, too. He may outshine some of the many who have seemed to make such wonderful progress this year, for he is very sensible.

Mattie F. came to me at the beginning of sewing lesson to-day, saying that she "couldn't find her work." We couldn't either, and more was given her. While I was eating lunch, later in the day, —— came to the house and said that M—— had her work in her pocket. Investigation proved her statement true. The theft seemed the more pitiful because M—— is the daughter of a clergyman. He wrote immediately a reply to my note, saying that "after he got through with her, she would never do such a thing again." Petty thefts are very common among the children, and are a very trying feature among the daily annoyances. We are greatly encouraged, when, as sometimes happens, a child is sent straight back by his parents with the pilfered knife or pencil. By the way, how odd it would seem to the children at home, to hear our pupils asking for the loan of a "cedar" pencil, their name for a lead pencil; or the children fresh from the country inquiring if they shall "spile out" the work on the black-board.

Scarcely a day passes, when some child does not come to inquire if it is "Band of Hope this evening." I believe they would revel in having a meeting every day. Our labors in the cause of temperance are not wholly fruitless, for six-year-old H——, stoutly refused to swallow a whiskey concoction, we are told, in a pneumonia attack. "Teacher told me not to drink it," he said. He was overpowered and made to swallow it, hands, nose, body held fast during the forcing process. He has my sympathy.

"Brother F——" called us to account very sharply at evening meeting for allowing entertainments in the church and vestry. After reading several selections of Scripture which he considered appropriate, and describing graphically how the benches were flung out of the Temple at its

second cleansing, he set our misdeeds before us. "How did it look to see an ice-cream freezer stan'in' in the corner, and a plate and a spoon settin' in the winder in the house of God!" He was "going to offer a resolution against such doin's every business meeting the church had, till he went home to glory, do you hear?" He was rebuked on the spot by one of his brethren.

A business session followed this very meeting, and he held his peace, whether as the result of the rebuke, or because he did not wake up to the character of the meeting, I could not determine. He is a good old man, of thorny exterior, but devout of heart, and with never a misgiving as to the soundness of his views. Our "Woman's Aid Society" had just purchased some cups and saucers to be used at our socials, and I don't know what would have happened if he had learned the fact. We should all be sorry to be found lacking in any effort to cleanse, or to build up our spiritual temple.

Easter was a glorious day, and the children's concert was given before a house packed to its utmost capacity.

MISSIONARY EXPERIENCES IN GEORGIA.

To fully appreciate the good work being done by the teachers of the American Missionary Association, one should visit the South and contrast for himself the students of any one of the schools with the older generations who have never had the advantages of education. Let him listen to the recitations in the higher English branches and then talk with the parents of these students, to be understood by whom it is necessary to confine oneself to the most limited vocabulary. Let him attend one of our weekly prayer meetings and listen to the prayers and exhortations of the students and then to those of the older people. The most skeptical would be convinced that the negro is susceptible of education. I will give you the prayer of Uncle Jackson, a man about eighty years of age, a devout Christian and a constant attendant upon our meetings. I know the prayer by heart, for it is seldom varied. It runs thus:

"Our Father which art in heaven, hallowed be thy name. Thy kingdom come on earth as it is in heaven. Forgive us this day our daily bread and forgive our debtors. Almighty and most merciful God, in ten'er mussy be pleased to bless thy servants 'sembled here dis evenin'. O Lord, be pleased to ride round dis 'ere vineyard and cut sin right and left with a two-edged sword. Spin this people round, O Lord, with their faces towards heaven and their backs towards hell. O Lamb of God, be pleased to bless the seafarin' man and the ship that sails the furdest on the ocean. O Lord, in ten'er mussy be pleased to bless the fust human that ever trod the soil. O Lamb of God, bless this 'ere school. O Lord, bless these teachers. Shod their feet with the Gospel shoes and crown their souls with

the vine of Jesus. O Lord, bless thy servant here before thee, which is the least of all, and when we is done servin' thee here below be pleased to lower us down to our watery graves in peace, where we can sing praises to thy great and holy name forevermore. Amen. Thank God."

Aunt Charity is another earnest worshiper. She said in her prayer, not long since, "O Lord, I thank Thee I have been able to take thee into my heart and plug the devil out."

What a contrast are such prayers as these to the heartfelt prayers of our students, clothed in language clear and concise.

It is not surprising that these people are ignorant where so much prejudice exists against their education. To illustrate this I will give you a late experience. The Association had appropriated \$700 for the erection of a church in connection with our school, with the understanding that we could expect no more money. At the closest calculation it would cost \$800 to build according to plan. The teachers were despondent. Some one suggested that I solicit aid from some of the citizens which, after some hesitation, I consented to do. I made a number of calls and was politely received. Some spoke of the good work being done and gladly gave what they felt able; others frankly expressed their disapprobation,—in fact denounced the work in the strongest terms. I think probably from a love of mischief, some one advised my calling upon Mr. O —, one of the wealthiest and most influential citizens who, I afterwards learned, was the most outspoken against our work. He received me with that deferential politeness so characteristic in Southern gentlemen toward a lady, but as soon as I introduced myself, his manner suddenly changed. He drew himself up to his full height, plunged his hands in his pockets and stood glowering at me, his manner plainly indicating, "Well, what do you want here?" There was no chance for preliminary remarks. I had to state bluntly that I had called for aid to build our new church. His face grew very expressive, and with tremulous voice and in tones of decided emphasis he exclaimed: "*I give towards your colored church!* No, never one cent! They don't need any churches, besides you do more harm than good teaching those people. When you educate them you make them criminals and paupers. You had better let them remain in ignorance. If they don't know how to write they can't forge a name." This was the sum and substance of a long harangue which lasted, it seemed to me, fully ten minutes and gave me no chance to get a word in edgewise. I laughed goodnaturedly, for I was too much amused to get angry, and when I had a chance defended the cause as well as I could. I said, "Why, that is just the way Capt. K—— talked to me and when he got through he gave me \$10. I do hope you will do the same." To my surprise he opened his wallet, took from it a crisp new \$20 note which he handed me saying, "Here, I'll give you \$10 of that. 'Tis all I have, and if your conscience troubles you about returning

the other \$10, keep it, but don't deceive yourself for one minute. I don't give it because I have any sympathy with your cause, for I haven't a bit." Nevertheless, I got my money and went on my way rejoicing; and I stored up fun enough to laugh over for a month.

JOURNAL EXTRACTS FROM ALL HEALING, N. C.

FEBRUARY, 1891.

It took a large supply of faith last week to drill the scholars for missionary meeting, for there was scarcely a gleam of sunshine, and Saturday it rained as hard as it ever can even at the equator. But it cleared in the night and no day could be more perfect than was our Sabbath, and while the mountain streams were high, the heavy rain of Saturday had beaten the roads quite hard. Our faith had not been sufficient to lead us to put extra seats in the school house on Saturday, but before Sabbath-school we carried chairs from the boarding hall, so could comfortably seat all who came. We had one hundred and twenty-five for Sabbath-school, and more by the time for missionary meeting. The exercises were all by the pupils; they did well, and the faces of parents and friends beamed with pardonable pride. I think many hearts were warmed with more love to our blessed Lord as one and another brought to us glimpses of the needs of the people, and of the triumphs of the Gospel in Africa and China. Our missionary offerings are not large, but they help bind our hearts in sympathy and prayer with the little band of Christians in Inhambani, Africa.

Prayer-meeting at night was well attended and deeply interesting. Its close found us weary but thankful for the privilege of work which the Master has given us. The Father must have given us the pleasant day as a special blessing for 'tis raining again to-day.

MARCH 31.

Our prayer meeting last week was one long to be remembered in Lincoln Academy. Right in the midst of meeting one of our young men rose quietly and coming forward, knelt for prayer. Of course this changed the plan of our meeting. An invitation was given for others to seek the Lord; eight others came forward. We continued in prayer for them and singing appropriate hymns till time for meeting to close, then the rest were quietly dismissed. The teachers remained with the inquiring ones in prayer and opening to them God's Word. Three gave their hearts to God before we left the room and three more since then. We are more thankful for this blessing than we can express. Only four of the boarding pupils remain out of Christ now.

Six men with large families have recently bought land near us that their children may be in school next year. It is a great encouragement to feel that parents are so anxious to have their children enjoy opportunities which were never in their own reach. Many do work hard and deny themselves all the comforts of life to keep their children in school.

CHURCH WORK.

The following questions, sent to all the ministers in the colored churches of the American Missionary Association, brought various answers, quotations from which are selected from many replies. They will be interesting to our readers as they give in the words of the writers a look into our church work. The following are fair samples of the responses :

FIRST QUESTION.—*What special line of subjects have you presented in your Sabbath discourses ?*

District of Columbia—ANSWER. For the subjects of my morning sermons, from January 1st to September 1st, themes from the life of Christ as presented in Luke's Gospel. In the evenings, subjects growing out of the needs of the work ; for example—temperance, missionary giving, revivals. From September to December all subjects on themes to promote a revival. From December to January, to promote the Christian growth of young believers, etc., etc.

Georgia. Almost wholly we have presented the truths which bear upon holy living. Many of our teachings have been ethical. We have also lectured upon the polity of our church and her history.

Alabama. We have taken the subjects of the Sunday-school lessons.

Tennessee. I have preached upon the nature and deadliness of sin, upon the atonement through Jesus Christ, with sermons on home, marriage, the education of children, religion and duties in business.

Louisiana. The subjects presented in Sabbath discourses have been determined by my congregations. In the autumn I dwelt upon the questions of our stewardship, upon the obligations to fidelity and intellectual and moral honesty, the motives and rewards to industry. This winter I have preached upon the new birth, the necessity of repentance, the nature of faith, the duty of Christians to show their faith by their works. My preaching has been designed to lead to effort and to action.

SECOND QUESTION.—*What prayer meeting topics have you considered ?*

District of Columbia—ANSWER. The prayer meeting topics of the Congregational Hand-Book.

Georgia. The prayer meeting topics found in the Congregational Hand-Book, published by *The Congregationalist*.

Georgia (2). The Congregational Hand-Book.

Georgia (3). Those given in the Congregational Hand-Book.

Alabama. Those given in the Congregational Hand-Book.

Alabama (2). Those in Congregational Hand-Book.

Alabama (3). Those of the Sunday-school lessons.

Tennessee. It is my fear that the idea selected by others, printed in weekly papers, critically discussed in meetings, tends, on the one hand, to prevent originality in the minister and the people, and, on the other hand,

to speculative religious ideas rather than true prayer. I make the prayer meeting an occasion for personal approach to God.

Tennessee (2). The theme of one of the discussions preached the Sunday before.

THIRD QUESTION.—*Have you introduced any new features during the year?*

Tennessee—ANSWER. The Christian Endeavor Society has been introduced during the year and works admirably.

Tennessee (2). Organized a Ladies' Missionary Union Society.

FOURTH QUESTION.—*What encouraging reports can you make from your church?*

District of Columbia—ANSWER. My church was organized in 1881 with eleven members. Its present enrollment is two hundred and thirty-eight. It has enjoyed a steady growth materially and spiritually since its organization. More than four hundred girls have received instruction in sewing, and over five hundred persons have professed conversion during my pastorate, two hundred of whom have united with our church.

District of Columbia (2). The outlook is very bright.

South Carolina. There has been a spirit of revival for the past five years. Additions have been made at every communion.

Georgia. We have peace and harmony in the church. The meetings are all quite well attended. I can see a desire on the part of many members to come up to a higher standard of Christian living.

Georgia (2). The church is growing both spiritually and intellectually.

Georgia (3). There have been additions to the church at every communion service during the past year.

Georgia (4). We have had a quiet year, but some of the leading people have joined our church, among the number some who have been opposed to us over sixteen years.

Alabama. No special revival, but a gracious continued blessing.

Alabama (2). A considerable increase over any previous year in money contributed to missionary objects, and increase of interest in the Sunday-school and in missions adjacent to the church.

Alabama (3). The most encouraging feature of our work is the increased attendance at the weekly prayer meetings.

Alabama (4). I can say for our work that it is in a healthy and prosperous condition. There is a harmonious feeling existing.

Alabama (5). Wide-awake Sunday-school, interesting Young Peoples' Missionary Society, prayer meetings, good morning attendance.

Tennessee. We enjoyed a revival in December last, and there were twenty-four hopeful conversions.

Tennessee (2). A very precious revival, forty-four hopefully converted, and church greatly strengthened.

Tennessee (3). We had a revival, during which thirteen young people were converted.

Tennessee (4). Congregations are increasing, prayer meetings are better attended. We are getting into sympathy with the people; they understand us better. The church is paying its bills better than ever before.

Tennessee (5). One of the most encouraging reports we can make of our church is its morally elevating influence among the people. The people in the town are beginning to believe that one who belongs to a Congregational church must leave off immorality and lead, at least, an apparent Christian life.

Kentucky. Our attendance is increasing. We receive more money for church support, and there is a more general inclination to do something than there used to be. The patience with which the people work with their limited means is remarkable.

Louisiana. The condition of the church is excellent. Our prayer meetings are often seasons of great spiritual power. A revival, whose force is not yet spent, grew out of the meetings during the week of prayer. Nearly half of the unprofessing students of the University have been converted.

FIFTH QUESTION.—*Is your church making any progress toward self-support?*

District of Columbia.—ANSWER. Very apparent progress. Prior to 1866 none of the expense of maintaining the work was met by our society. Since 1866 we have repaired and improved the building, chapel and parsonage at a cost of \$2,500, about \$2,000 of which was raised by the members, pastors and friends of the church. We have adopted the plan of systematic giving, with favorable results. We, this year, relieve the American Missionary Association of \$200 on the pastor's salary.

North Carolina. Most of our members having been raised in the Missionary Baptist Church, which teaches that a minister must earn his bread by manual labor, seem to think it the best way for the minister to support himself. I have, however, this year received \$75 from the people.

South Carolina. For five years past the church has doubled the amount formerly paid on the pastor's salary, has done considerable in reducing the debt, and in erecting a parsonage. It will, we trust, soon become self-supporting.

Georgia. We are doing nothing toward self-support.

Georgia (2). The church is doing more than ever before, paying \$20 per month to the pastor's salary, and paying it promptly.

Georgia (3). Our church has been self-supporting for the past three years.

Alabama. Many of the church members have left for other places, and the church is, therefore, poorer than it was.

Alabama (2). The church is growing a little in the way of self-support.

Alabama (3). I am sorry to say that the progress of the church is slow toward self-support because wages are so small and members change so frequently.

Alabama (4). The church is holding its own and paying what it has paid on the pastor's salary for the past three years.

Alabama (5). The church is gaining gradually.

Alabama (6). The church is making some progress. It has increased the pastor's salary \$20 this year per month, and is doing more for home improvements.

Alabama (7). I am urging my people to realize that our churches ought to become self-supporting. Our progress is slow in that way.

Alabama (8). The progress toward self-support is very favorable.

Tennessee. The church is increasing in its benevolence, but its progress toward self-support must be slow.

Tennessee (2). The church has entered upon the fourth year of self-support, and fully expects to hold on that way. It raised last year \$700 for pastor, \$70 for insurance, etc.

Tennessee (3). Church pays \$45 per month toward the pastor's salary.

Louisiana. We are doing nothing toward self-support, just holding on.

Mississippi. We are doing nothing toward self-support, but we hope to do so.

SIXTH QUESTION.—*What change, if any, do you know of in the attitude of other denominations toward us?*

District of Columbia. ANSWER.—Our churches are growing in favor with other denominations. They look to us for leadership.

District of Columbia (2). Our churches sustain the very kindest relations to other denominations in Washington.

North Carolina. Our relations are kindly in all outward ways. We hold ministers' meetings, in which we all share fraternally.

South Carolina. There is no change in the attitude of other denominations towards us. A spirit of complete harmony exists.

Georgia. I am hopeful that earnest, persevering, prayerful effort will break down prejudice in the near future.

Georgia (2). I think there is a good feeling toward our church generally in the city.

Georgia (3). Other denominations are understanding our work better, and they are feeling more ready to aid it in many respects.

Georgia (4). There never was a time when, in the larger cities, the spirit of rivalry and denominationalism seems so dead as at present. We are winning a permanent place in the respect of all the best people. We have one ministers' meeting of all denominations, where we meet on common grounds, and there is nothing but courtesy and fellowship.

Alabama. The attitude of other denominations toward us is Christian and friendly.

Alabama (2). These is no change ; they are as hostile as ever.

Alabama (3). If there is any change in the attitude of other denominations towards us, I think it is toward friendliness.

Alabama (4). They are gradually adopting our methods of work.

Alabama (5). Other churches are more friendly, and many do not hesitate to say that ours will become the leading church of this place in time.

Tennessee. They are coming to understand us better. There still lingers some suspicion, however, on account of our quiet methods.

Tennessee (2). The condition is much better than it was five years ago.

Tennessee (3). A great change has come about in the attitude of other denominations toward us, until at this time, we are regarded favorably by every denomination in the city.

Tennessee (4). I cannot speak of any change of attitude. I hope there is a better appreciation of our aim and character.

Tennessee (5). Better recognition but strong sectarian opposition.

Louisiana. There is a growing spirit of friendliness and appreciation among the Baptists and Methodists toward us.

Louisiana (2). The white churches of the various Protestant denominations are increasingly friendly to our work. The colored churches of other denominations are usually hostile, and will frequently do everything in their power to destroy a Congregational church in their vicinity. One reason is that the younger and more intelligent people are often attracted away from their churches by our more intelligent ministry.

Mississippi. There is no change in their attitude toward us.

Texas. There is a growing disposition to respect us as Christians. We often exchange pulpits.

SEVENTH QUESTION.—*How can we secure better efficiency in our work as Congregational Churches?*

District of Columbia. ANSWER.—By placing strong men at leading stations, keeping the school and church in touch, by reaching the youth and the homes.

District of Columbia (2). By concentrating the absolutely needed help for a reasonable time in a few strong centres.

North Carolina. By making educational work auxiliary to the church. What is needed here is a good educational work which will build up the church.

South Carolina. The education of young people in young peoples' societies and kindred efforts, so as to train the youth to become useful in the church.

Georgia. Every church needs a good school in connection with it.

By putting in pastors who are the equals of those in other churches. The more intelligent people now go where they can get something more than noise.

Alabama. A parochial school, under white teachers, in connection with most of the small churches.

Alabama (2). By having schools in connection with our own churches.

Alabama (3). By holding the standard high and preaching the pure Gospel.

Alabama (4). For churches and schools to work as one body.

Tennessee. Bring school work into more hearty operation in the church in all its departments, build a schoolhouse of worship on the school grounds, or near by, and establish regular services in the regular Congregational way.

Louisiana. I do not think there is any change needed to secure greater efficiency. All that is needed is to fight it out on our present line.

Mississippi. The establishment of good schools in connection with all churches would help largely. I do not think Congregationalism can grow very rapidly in the South under present conditions of ignorance and superstition. It must look for its membership chiefly to the better educated classes.

EIGHTH QUESTION.—*What is the greatest need in the building up of our church work in the South?*

North Carolina. ANSWER.—Thoroughly educated and consecrated ministers.

North Carolina (2). More self-relying, self-consecrating, manly Christian character.

North Carolina (3). See to it that nothing but thoroughly educated ministers are placed over your various fields.

Georgia. We need more churches near together, a missionary in each State to visit each church; preaching, advising, visiting.

Georgia (2). A State missionary going from church to church to encourage, advise and help.

Alabama. The greatest need in the building up of our church work in the South is the education of the people.

Alabama (2). We need better men, and more men, men who are full of the Holy Ghost, who are sent by our Lord to deliver his message.

Tennessee. The great need to build up our church work is a more earnest and enthusiastic preaching of Christ.

Tennessee (2). Let our ministers administer Congregational medicine in Methodist capsules. The colored people are fervent and imaginative.

Tennessee (3). Parsonages are very greatly needed. The minister needs a decent house to live in, and the cause he serves should look out for this.

Tennessee (4). The great difficulty in building up our church work is the lack of education among the masses. Congregationalism in the South with a converted pushing ministry will keep pace with education; will go no faster.

Louisiana. What is needed is men born of the spirit, and also born of some good institution of learning, where they have had their mental vision enlarged; men with hearts of love, with common sense and tact. The harvest is ripe enough; the laborers, however, are not only few but unfit. Dr. Abbott's idea of a simple Biblical course is good as far as it goes, but the higher training ought not to be left undone. The world is moving fast to-day even in the South. We should encourage the aspirations of our students who are willing and competent to drink deeper at the fountain of learning.

Louisiana (2). More educated preachers—not necessarily in all cases men of great learning, but men who are really able to lead and to teach their people.

NINTH QUESTION.—*Do you preach from manuscript or without it?*

South Carolina. ANSWER.—Without it. In a ministry of eight years I have used manuscript but once.

Georgia. I do not preach from manuscript; I prepare my sermons, sometimes writing them out, but never reading them, nor reciting them.

Georgia (2). Both ways.

Georgia (3). Manuscript always on Sunday mornings; on Sunday nights brief notes or no notes at all.

Alabama. I use notes, never a manuscript, except on special occasions.

Alabama (2). Both methods.

Louisiana. Without manuscript.

Mississippi. Without manuscript.

ITEMS.

FROM ATHENS, ALABAMA.

I wish you could have been present at our beautiful Easter service. It was sweet, soulful, simple and uplifting. The large audience, some of whom seldom enter a church, seemed deeply moved, and I trust their hearts and consciences were touched as never before.

FROM NASHVILLE, TENNESSEE.

REV. H. H. PROCTOR.

Yesterday, March 29, marked an era in the history of Congregationalism in this city. A joint meeting of the Christian Endeavor Societies of the city, was held at Jackson Street Church. The church was filled to over-

flowing. Persons not able to get seats were turned away. This was the first meeting of its kind ever held in the city of Nashville. The large congregation was eager and attentive throughout. The productions were well prepared and appropriate to the occasion. Prof. Spence, who was an interested spectator, said that everything done was appropriate, and nothing was detractive. A good impression was made. The people know more about the Endeavor Societies and understand better the spirit and purpose of the Association's work.

RURAL CHURCH WORK IN GEORGIA.

BY A PASTOR.

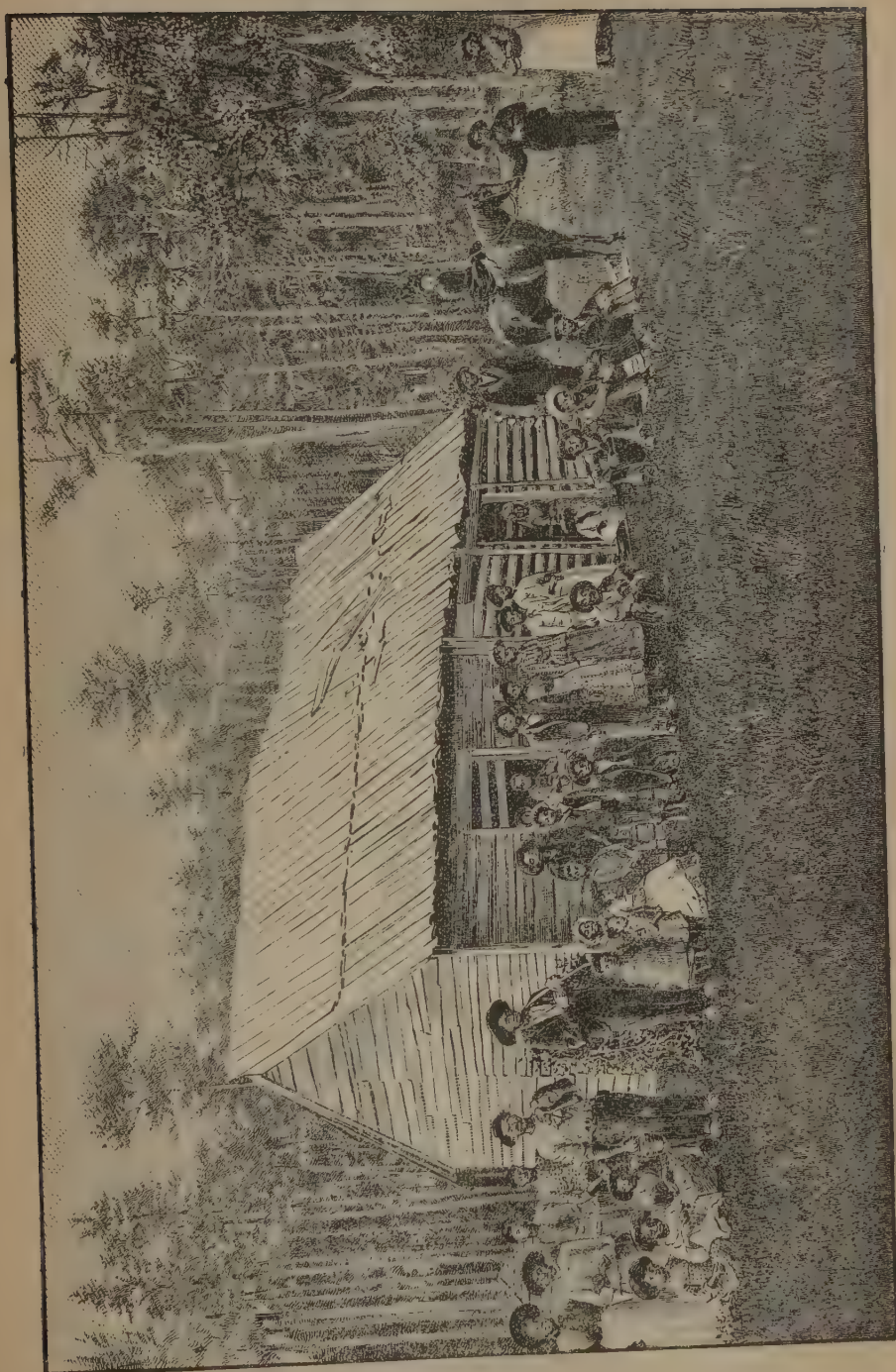
The demand for missionary service among the freedmen of the South is urgent and constant. We who are in Georgia, the Empire State of the South, are powerless to meet all the demands and needs of the hour.

This State with her one hundred and thirty-seven counties must be divided among eleven missionaries of our Association; these counties divided equally among the missionaries, will give a fraction over twelve to each man, hence the cry for more men and money; money to carry on our religious and educational work, money to build school houses and to train suitable workers to occupy this vast and inadequately occupied territory. We ought to have one man for every county in the State. Could we do this, with the proper means to carry on this work, a complete revolution would be wrought. The large area of our respective fields calls for laborious effort, yet, it is of such a nature that it brings with it inspiration for renewed and continuous effort. Much of our work must be of a general character; all that is done does not show itself in our church work, but in the gradual improvement, morally and intellectually of the people with whom we come in contact.

A deplorable and much-to-be-regretted condition of things is the unfitness of many so-called leaders. Their teachings and example are in too many instances dragging the people down to lower depths of degradation.

The best people are powerless to overthrow the almost absolute reign of these leaders over the mass of the people. It is the constant aim of our pastors to have a membership that is pure and godly, that by their example of holy living, those who are without may be helped in their efforts to live a better life. Our work is many-fold, preaching, teaching, lecturing, house-to-house visitation, personal conversation, etc.

In visiting the homes of the people we invariably find a warm welcome and feel that each opportunity thus improved is blessed of God. Amidst its encouragements and discouragements, we are grateful that this is our work.



AN ANNEX PINE-WOODS SUNDAY-SCHOOL.

WE MUST RESCUE THE YOUNG.

BY PASTOR OF A CONGREGATIONAL CHURCH, IN TEXAS.

The danger to our people in this section, is in the bad boys and girls. There are many perplexing questions regarding the future of our race and the church, but, to my mind, there is none more perplexing and gloomy than that one which relates to the way our boys and girls are allowed to grow up. They will be wholly unfitted either for the duties of the church or for the duties of citizens. Even now, it is a very common thing to see some of the boys in chained gangs on the street, working out some fine for misdemeanor. The church, evidently, feels no responsibility in this matter. It maintains the greatest indifference. No plans have been executed or proposed for the rescue of our precious sons and daughters.

The young people do not have the proper example set before them. There is no strong, upward-tending influence to draw them up. The churches, generally speaking, have let down the standard of religion so low, in order to get money, that they are not much help, so far as example is concerned. The members seem to have no responsibility in regard to the raising of their children. While the parents are in church running over with grace and religion, and interrupting the minister all through his sermon, by spasmodic yells and wild demonstrations of joy, their children are out in the streets, shooting marbles, playing ball, smoking cigarettes, cursing, fighting, and yelling so loud as to disturb the worshippers on the inside. So, it is easy to see that the religion of this section is greatly to blame for this dreadful state of affairs. The horrible inconsistency of the religion of this section has driven many young people to desperation.

The homes out here seem to think that they have neither hand nor part in the work of training citizens for the church and the State. If it is true that the boys and girls of this generation are to be the leaders of the church, and representatives of the race, in future, then it is very clear that this state of affairs must be altered, before there can be any reasonable ground to hope for better things.

You say that this is a dark side of the question, indeed. Brother P. is a pessimist. But the truth is, that the half cannot be told here. More than that, it is well that we should hear the whole truth, and prepare for the consequences. Yes, there must be a reform; and that reform must begin in the homes. Parents must raise their children better, or we shall have a generation of desperadoes in this section of our country. The young people in our towns out here, many of them, are brought up from infancy to maturity in idleness in the streets. The result is, they hate toil and will not give themselves up to labor.

The great need of this section is strong moral and educational institutions for the training of the youth, who shall go out and lift the people up to a higher and nobler life. There must be some such influence brought

to bear upon the homes of this section before we can hope for much good either from the church or the race. The church is powerless to produce this effect. The church itself needs help. The schools must be looked to for aid in this great work.

ORGANIZATION OF THE FIRST CONGREGATIONAL CHURCH OF LEXINGTON, KENTUCKY.

PROF. F. W. FOSTER.

For some time past, the better educated colored people of Lexington have had a growing sense of the need of more intelligent preaching and better methods of church worship. The plan to form a new church, therefore, has met with much favor, while at the same time, it has not escaped decided opposition from some of the colored churches, as was to be expected.

On March 13th, in accordance with a call to recognize a Congregational church in Lexington, Mr. G. T. Greene, delegate from the Walnut Hills Congregational church, Cincinnati, Ohio, read the letter missive calling the council. Rev. S. P. Dunlap of Springfield, Ohio, was chosen moderator, and Mr. G. T. Greene the clerk of the council. The meeting to organize was of a purely business character, and was occupied in the hearing of testimony concerning the desirability and promise of the Congregational church in Lexington, and the examination of those proposing to unite in the formation of the church. Twenty-two presented themselves as wishing to unite with the new church after its formation, two being teachers in our school. The moderator and the scribe—both white—expressed themselves as greatly pleased with the intelligent appearance and thoughtful attention of the audience during these services.

The meeting in the evening was the culminating event. After a few preliminaries, the sermon was preached by the Rev. W. D. Shaw, of Cincinnati, Ohio. The text was from John i; 42, and was a plain, strong and practical setting forth of the duty of churches, and of individual Christians, to be active and earnest in the effort to bring those around them into fellowship with Christ. Although Rev. Mr. Shaw is a colored preacher, there was no color-line apparent in his sermon, which was marked in its ability. After the sermon the scribe made some most happy remarks, welcoming in the new church, and giving in the name of sister churches the right hand of fellowship to Rev. Byron Gunner, acting pastor.

The work begins with much promise. The services of the evening created a favorable impression on those present. It is doubtful if any there had ever before seen the right hand of fellowship given by a white pastor to one who was colored. To myself, the sight was most impressive. The character and standing of the people interested seem quite a guarantee of success. The outlook is most hopeful.

A MISSIONARY REPORT FROM GEORGIA.

REV. C. F. SARGENT.

The work of the American Missionary Association in Georgia is by no means stationary. While the numerical results of the work are not as large as we could hope for, yet there is decided progress all along the line. We are far from being discouraged. We rejoice instead at the stability of the churches, which are building themselves upon a sure foundation. The building of character in our churches is not the least part of our work; but surely, even if slowly, we see our members rising high above those about them in principles of honesty, virtue and temperance. While they are being taught, they are teaching others also, not only in words, but by example.

Our churches have recently been gladdened in the organization of Bethany Church, at Thomasville, with twenty members, which has since been increased by seven members more. It has been my privilege to spend some Sundays with them, and to minister to them in the gospel. I was strengthened and cheered by the spirit of consecration which I saw, and the earnest spirit of endeavor actuating the lives of the members. For the most part the membership of this young church consists of young men and women who have given themselves to the Master's service. They are none the less youthful because they are members of Christ's body; but in their studies and recreations we can see that they carry the spirit of their Master, and by their influence they are sowing seeds of kindness and love, and are commending the gospel to their fellow students. This work is full of encouragement. In the centre of a large territory, very thickly inhabited, with no Congregational church nearer than one hundred miles, this little church has a special opportunity for usefulness. With a thorough and careful training, we may expect that many members will become missionaries to their people. We see no reason why a rich harvest of souls may not be gathered for the Master through this new church, for there is the material for a well-organized and systematic work.

LINCOLN MEMORIAL CHURCH, WASHINGTON, D. C.

REV. GEORGE W. MOORE.

Lincoln Memorial Church was organized under the auspices of the American Missionary Association in 1881 with eleven members; its present enrollment is two hundred and forty-one. Over five hundred conversions have been reported, and two hundred have been added to the church in eight years. Sixty-three were added on profession and nine by letter the past year. We have our spiritual children in various churches of the city.

Forty members of our Sunday-school united with the church during

the past year. The Sunday-school with a membership of two hundred and an average attendance of one hundred and twenty five, the Society of Christian Endeavor, of seventy-five members, a Junior Endeavor Society, of seventy members, the Woman's Missionary Society, and an organization of young men, are some of the departments of spiritual work of the church. The church has been active in the work of charities. It has ministered to the sick and the distressed, and assisted in the care of the destitute in charitable institutions and hospitals and in the homes of the poor. It has also been active in the work of reform, especially in the cause of temperance, having an auxiliary of the Woman's Christian Temperance Union, a Loyal Legion Temperance Society for the children, and a temperance article of church membership. It has always been in hearty sympathy with educational work, and has done what it could in this department.

Night schools were taught for many years until they were opened two years ago in the public schools. When our neighboring public school was so crowded that the children had to be turned away for want of room our church opened its doors and three large schools for girls were held for two years, until the new Garrison School was built for their accommodation. Special classes have also been taught in German, elocution and Bible studies. A training class for Christian workers is held a part of each year under the direction of the pastor. This class has furnished efficient workers for our Sunday-school, Junior and Christian Endeavor Societies, revival services, cottage-meetings, hospital and charitable work. The members have also served as superintendents, teachers and helpers in needy Sunday schools. A daily kindergarten has been sustained with gratifying results. A sewing-school for girls, which this year includes a class for boys, has been sustained, in which over four hundred girls have been taught. There are two classes, a training class for teachers from Mrs. Moore's Sunday-school class, and the general school which is taught by this training class.

The work of developing the material progress of the church is encouraging. We have adopted a systematic form, each member making a definite subscription. A quarterly financial statement and a report of the amount each person has contributed through the envelopes are read. We shall continue by the help of our friends and the blessing of God until we make our church fully self-supporting, and an increasing blessing in every good work to the community and the world. A large portion of our church members are students of colleges or medical, law, theological and public schools. Some are teachers in public and private schools in the city and country, and some have gone to various States as teachers, ministers, lawyers, physicians, mechanics, etc.

The church has had an eye to the spiritual work and life of the community in every line of its activities, and has found its widest field of endeavor in training Christian workers, who, in home and school and church, shall reflect the spirit of Christ.

CHURCH WORK IN NORTH CAROLINA.

REV. C. C. COLLINS.

I am serving a group of churches in this county (if you can call churches grouped with twelve miles between the nearest two). We are almost cut off from the outside world, and are as primitive in buildings, dress, manners and customs as any backwoods settlement at the West forty years ago.

Perhaps the story of two Sundays, which are typical of many others, may be of interest. It was a beautiful morning as I drove my mules, harnessed into a two-wheeled "dog cart," over to Nalls. The road was rough with mud holes, projecting roots and rocks, requiring constant care on the part of the driver. About four miles out I pass Mt. Carmel, a Baptist Church for the whites, and as I ride on I meet wagon load after wagon load going to this church, where service is held at irregular intervals of about a month. On the front of this building was a large sign in bold letters, "Keep your tobacco outside." These farm wagons sometimes had whole families of two or three generations; in one, I think, there were twenty-three persons; the women had, in most cases, sticking out of their mouths the filthy snuff brush. After a ride of twelve miles of very rough road, fording numbers of "branches," I arrived at the school house which serves as a church, and found the people gathering from their plantation homes. Some of them are very ignorant, very few can read, and so the hymn is "deaconed" off, two lines at a time, and they sing it in a dragging minor tone; there is a sad undertone in all of their singing, which seems to me like a wail out of their past oppressions. After the sermon, they gather in little companies and eat their "snack" which they have brought; and one brother takes me to his house about half a mile off, the only good frame house for miles.

After dinner we return, the bell calls them together again and another sermon is preached. At its close I took with me a brother to show me the way to a cabin in the woods where a young man has been lying for two years suffering from wounds received from a thrashing machine. The road, if such it can be called, was so steep in places that the colored man at my side was afraid to ride with me. It looked sometimes as if the incline was at least forty-five degrees, and often the passage between the trees was so narrow that the wheels would almost touch the trees on each side. When I came to the cabin I found that there was but one room, in which were three beds, beside all their utensils of housekeeping. There for two years this young man had suffered from an incurable wound. I spent an hour with him, reading, singing, talking and praying. His mind was clear, his hope bright, his faith confident and intelligent. I left him promising to see him again soon, but he passed away the next morning, and has found rest. I drove home the twelve miles, and preached at night at Troy.

Another Sabbath I go to Pekin, twelve miles to the south, over a some-

what better road, and there meet and preach twice to a congregation very similar to that at Nalls. At the close of the afternoon service, taking a boy to show me the way, I drive through the woods to Dry Creek, six miles and two hours' drive. No stranger could have found the way through dense forest and mountain streams, muddy roads and rocky hills where the mules could hardly get a footing. After tea we walk a mile through the woods, our way lighted by pine torches, to the rude school-house where service is to be held; there we found about one hundred and twenty-five men and women gathered around a large stove, for the night was chilly. It was to be a communion service, and four candidates presented themselves for admission. The building was lighted only by an oil lamp without chimney and a lantern. It was a weird scene as I looked into those dark faces peering out of the obscurity and listening intently to the word of life, and their deep sighs told me how earnestly they were welcoming it. I gladly sought my rest that night, having ridden eighteen miles and preached three times.

CHURCH WORK IN KNOXVILLE, TENN.

REV. E. A. JOHNSON.

Our work is limited to the church and home life of the people. Our earliest work on Sunday begins in the Sabbath-school at 9:30 o'clock, where we teach a Bible class. This work is not irksome but very pleasant, and affords a happy preliminary to the other services of the day. At 11 o'clock our preaching service begins, which is usually well attended by an attentive and appreciative audience. At 4 o'clock it has been our custom to attend a meeting under the auspices of the Young Men's Christian Association, held in the assembly room of the "Slater Training School." Here a normal Bible class has been conducted in which we have participated, oftentimes as student, sometimes as leader and teacher. At 7:30 our last service of the day is held, at which time a much smaller but equally attentive audience gathers. At 9 o'clock our service has closed, and pastor and people go to their homes.

The day's duties are ended, but "What of it?" is the pertinent query the pastor propounds to himself. There are not as great results from his eighteen months' service as he would like to see; but when assured of the gradual growth of influence the whole work has attained upon the community, and the possible results it may yet attain, he prays for patience, and that he may not "faint in well-doing." During the week homes of the people are regularly visited, and however humble, they present a neat and tidy appearance. I suspect that the regularly expected visitant is a stimulus to that end; for if ever an apartment is untidy apologies are abundant with evidences of embarrassment. A short conversation follows; a word of prayer, and we are off to other homes possibly carrying in mind a quaint remark, a condition or circumstance that suggests a subject for discourse.

CHURCH AND SUNDAY AT TOUGALOO.

Sunday is far from being a day of rest, except as it brings a change of duties.

Sunday-school is the first service, beginning at nine o'clock, and including the "recuperation" by the Superintendent, as one of the boys calls the review, lasting until half past ten o'clock. Besides our own students, we have a very good attendance from the "quarters." Our Friday evening teachers' meeting is a great help to the teachers in preparing the lesson, and many of the older students show that they have put time and thought upon it.

The Sunday-school treasurer's report has been very satisfactory all through the year. I believe on no Sunday has it averaged less than a penny apiece for every attendant, and often it has averaged much more. The school voted early in the year to give their surplus money to three missionary causes—a school in Africa in which they are interested, the Indians and the Chinese. The church service follows the Sabbath-school. We are hoping very much to have a little chapel in which to hold the Wednesday evening prayer meeting and the Sunday services, as at present they are being held in a room in the school building to which during the week the students go for recitations, literary societies, chorus, gymnastics and occasional "promenade social." They feel none of the influence which comes from a building set apart for the worship of God.

At two o'clock The King's Sons and Daughters hold their meetings and the teachers start on their missions to the neighboring Sunday-schools.

To those who are here for the first time this work has proved quite a novelty as well as a pleasure.

Their singing is something fearful and wonderful, but they learn one of our songs very readily and easily follow a leader with their clear strong voices. They express themselves as proud to have the white folks come and help them; and we are equally proud to have the privilege of doing so, for the most of them are ignorant to the last degree.

The services of the day close, one week with a general prayer meeting and the next with a class prayer meeting, when the teachers meet with their classes for a half hour's prayer or Bible study or religious conversation, and these are very pleasant seasons to both teachers and pupils. One teacher has been reading Drummond's sermons, several are interesting their classes in different missionary fields. Another class is pursuing systematic Bible study and the older boys have been discussing ways and means of doing personal work among the younger boys, which has resulted in the establishing of a fifteen-minute prayer meeting in the Boys' Hall every evening after tea, in which a number of the young converts are learning to take part.

Although we are here to do every day work and enjoy seeing the students make progress in their studies, in many respects Sunday is the most satisfactory day of the week.

BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

THE ANNUAL MEETING of the Woman's Missionary Union of the State of Mississippi was held in connection with the Association of Congregational Churches at Meridian, March 26th. The same officers were retained for the ensuing year, and the little Union was encouraged by the organization of an auxiliary in Meridian. This society, we are told, is the first one of its kind in the city of Meridian.

THE ANNUAL MEETING of the Woman's Missionary Union of Alabama occurred Monday afternoon, March 30th, at Talladega, in connection with the State Organization. Eleven of the twelve auxiliaries were represented by delegates, and the twelfth sent a cheering report by letter. The meeting was full of encouragement; each auxiliary seemed to have grasped the missionary spirit, and to be pressing forward. Contributions have been sent to both Home and Foreign work. Each church has been helped and the needy in its vicinity assisted by the Local Union connected with it. I wished, as I listened to the reports of the delegates, that our ladies North might have been there to listen also, I think they would have felt that the Alabama W. M. U. is doing good work.

S. S. E.

DOES IT PAY ?

THREE SCENES IN REAL LIFE.

SCENE 1ST. "Please ma'am come right over to our house; we've got a new baby!"

"It's a boy, and mighty pretty—and the *biggest* black eyes and *lots of* hair!"

The two little girls who were so eager to tell the news were some of my girls who came every Sunday afternoon to the little meetings and "talks," in my room. I knew their father was a poor drunkard, and their mother not a Christian; I had kept the little girls decent for church and Sunday-school, but had never visited them in their home, because of the great gullies that stretched between. But such a request as this could not be put aside, and packing a little basket of comforts for the mother I was soon on the way. I was met at the door of the little log hut, and joyfully ushered in to the smiling mother, who greeted me warmly. As soon as I was seated in the only whole chair they possessed, a big bundle was placed in my arms—such a *pitiful* bundle of wraps and rags of all sorts and colors except white; but down in the midst of this sorry looking nest was the little black baby as cunning and wonderful as all new babies are, whether wrapped in rags, or in purple and fine linen. The mother—with a tattered

old calico wrapper on—beamed with delight as she hung over the baby, and the little girls could scarcely contain their joy. Even little Nicodemus, who could hardly yet stand up on his own feet, seemed perfectly satisfied to resign his place to the new comer.

After admiring the baby to their hearts' content, I put him back into his mother's arms, and took a furtive look about me. The old log hut had been abandoned by others as unsafe and unfit for any use, but this family, unable to pay rent, had been allowed to patch it up and live in it. The great fire-place and chimney that had formerly nearly filled one side had been carried away long ago. A few broken pieces of board had been nailed across a part of the opening, and pieces of thin old gunny-sacking, flapped curtain fashion, over the remaining spaces. The room was full of smoke. My eyes were smarting with it, and no wonder, for near this opening stood what had once been a stove. The top was mostly gone, and there was no pipe at all. On what had been the bottom of the oven smouldered a "chip fire," filling the room with smoke, which finally escaped through the various openings in the sides and roof. The roof sagged dangerously. The floor was nothing to speak of. The one wretched bed was the only one for the whole family—the father, mother, two good-sized girls, Nicodemus and the baby! And to think in spite of cold and hunger, of almost nakedness, and the misery of a drunken, shiftless father, they could still be happy over one more mouth to fill, one more body to clothe. There was nothing in the house to eat, and the contents of the little basket were speedily disposed of. I had an earnest little talk with the mother, and knelt by the bedside to pray that they might know what it is to be "saved."

SCENE 2d. It is a Sunday afternoon, a month later, and the mother sitting by the smoking embers with her baby in her arms "right smart and peart." The little girls are hovering about in gladness to have me there. The father is partly sober. Another man had "dropped in" for a Sunday visit. An old iron kettle, half full of inky black water, stood on the floor near the fire. Nicodemus was plunging his hand in after stray bits of sweet potato, eating them hungrily. It was rather embarrassing. I lifted my heart to God for help, and read from the word of God, and prayed with them, half shrinking from kneeling upon the dirty floor, but forgetting it in my pity for their souls.

Revival meetings were being held in the church at the time. The father readily promised to attend that night, and the mother said she would gladly go if she could only make herself and baby decent in appearance. I went home, and in my blessed "Dorcas room" found the needful things and sent them to the mother. That night the whole family were at the church, though the father slipped into the seat nearest the door. The baby slept peacefully, so did Nicodemus, although once he rolled off the seat with a solid fall, but he made no fuss about it. Before the close of the meeting the mother and two daughters stood up, with earnest faces, to

say they would follow Christ. It was touching to see one of the girls run back to her father, take him by the hand and plead with him. "O Father, won't you come to Jesus? Mother's come and Sissy's come, and I, too. *Won't you come? Please* come to Jesus to night, Papa!" The man tore away from the child, and rushed out into the darkness of the night, but the voice of his child and the Holy Spirit followed him.

SCENE 3d. A poor little home, but a better one than before, nicely kept and more comfortable and cleanly. The two girls neatly dressed now attend school regularly. A sober father who gives evidence of a Christian faith in his life; a mother who is seeking to train her children more wisely, and to lead them in the Christian life.

Dear friends in the North, what do you think? *Does it pay?*

THE STORY OF A HOME.

The Dennis family were what might be called shiftless. To be sure, Dolly Ann has a husband who is lame, yet he is able to earn something, and none of them are sick. But their cabin was a tumble-down concern, with no steps to speak of, and a chimney that stood straight while the hut leaned, leaving a great gap for wind and rain to pour in. They had a fire, when the children had time to go to the woods and gather sticks, but of all forlorn places to be called a home, that was surely one. If they were given clothing it was soon spoiled, for the rain came through every crevice, and if a garment was torn it was not mended, for, as one of the children said, they had no thread, and their *needle* was lost.

But this winter there has been a change. Dolly Ann, in walking around her premises, discovered that the blocks that supported the house were nearly gone, and that the timbers were badly decayed. That was no news to the neighbors or to us, but it struck her as a new revelation.

She sent for a brother in the church, who knew a little of building, and told him that her house must be taken down, and that he must help. Down it came, and for three nights she stayed beside that chimney, with some boards set up against it for protection from the weather. She had a little money, and friends gave a little more, and out of the old, and with some new lumber, somehow, the cabin went up again, larger and much better than before. The chimney must be higher, and she found, in another part of town, some broken bricks, which she "toted" home in a coarse bag.

Her children caught the spirit, and found ways to help, and they moved in. No floor at first, and so closely pushed were they, that Dolly confided to me, that they had always had "lasses" on their bread for Sundays, but now they went without it, and bought nails for the house, instead.

I had watched the progress of repairs from the schoolhouse, but after

a few days I walked down and looked in. Proud and happy, she stopped her ironing to tell me of further plans for improving the home, and asked me if I would let her have some of the boxes in which clothing had come, to make the inside tight and warm.

She brought out a package of picture cards, and a carefully cut out picture of a melon, which some one had given her to decorate the walls. I promised her some newspapers and some large pictures that had been used in the Sunday-school to illustrate the lesson, to paper the room. Our minister found that she still owed five dollars on her lot, and he urged her to pay the debt at once, and secure her home.

Last week the woman came to my room, walking on her toes, and holding out, before her, with both hands, a paper. "There," said she, in a half whisper, will you *read that*." It was the deed she had worked so hard to get.

She said she had no trunk, but she should keep it in a wide-mouthed bottle, on a shelf over the door, to save it from the rats.

As she skipped out of the room, she called back in her joy, "*This belongs to Dolly Ann, and Dolly Ann will take good care of it.*"

You may say,—small beginnings, and a homely tale, but homes and an interest in them are what, next to a knowledge of the Lord, will lift up and save this people.

RECEIPTS FOR MARCH 1891.

THE DANIEL HAND FUND,

For the Education of Colored People.

FROM

MR. DANIEL HAND, GUILFORD, CONN.

Income for March, 1891.....	\$1,500.00
Income previously acknowledged.....	25,144.70
Total.....	\$26,644.70

CURRENT RECEIPTS.

MAINE, \$3,665.41.

Augusta. South Parish Cong. Ch.....	37 00
Bangor. Sab. Sch. Central Ch., for Pleasant Hill, Tenn.....	13 62
Bangor. "X. Y. Z." for Mountain Work..	10 00
Belfast. First Cong. Ch.....	36 86
Castine. "Rainbow Band," for Lexington, Ky.....	3 83
East Otisfield. Mrs. Susan Lovel, 5; Rev. J. Loring, 4; Mrs. S. P. Morton, 1; Mrs. Mary Jennings, 1; Mrs. Millie Knight, 1.	12 00
Falmouth. Second Cong. Ch., bal. to const. Dea. P. N. MARSTON L. M.....	28 11
Farmington. First Cong. Ch.....	22 63
North Yarmouth. First Cong. Ch.....	6 57
Portland. Fourth Abyssinian Cong. Ch. (5 of which from Y. P. S. C. E.).....	10 00
Presque Isle. Cong. Ch., adl.....	1 42
West Falmouth. Cong. Ch., for Freight to McLeansville, N. C.....	2 00

Woman's Aid to A. M. A., by Mrs. C. A. Woodbury, Chairman of Com., for Woman's Work.....	
Albany. Mrs. H. G. Lovejoy.....	3 00
Albany.....	2 25
Augusta.....	20 00
Auburn. High St. Ch.....	50 00
Auburn. West Ch.....	4 75
Bangor. Central Ch.....	9 00
Bangor. First Ch.....	15 56
Bangor. Hammond St. Ch.....	20 25
Bar Harbor.....	3 00
Bar Mills. Buxton.....	1 15
Bath. Winter St. Ch.....	39 00
Belfast.....	3 00
Bethel. First Ch.....	14 00
Bethel. Second Ch.....	10 25
Biddeford. Second Ch., to const. Mrs. W. G. MANN	
L. M.....	31 00
Blanchard.....	7 00

Blue Hill.....	4 34
Brewer. First Ch.....	30 00
Bridgeton. Mrs. D. Stone, 1; Mrs. J. P. Hale, 1.....	2 00
Brunswick.....	66 50
Burlington.....	1 00
Calais.....	30 00
Cape Elizabeth. "Star Mis- sion Circle".....	6 88
Castine.....	8 60
Cumberland Center.....	21 00
Cumberland Mills. Warren Ch., Y. L. Mission Band.....	50 00
Deer Isle.....	10 60
Dennysville. Dea. P. E. Vose.....	5 00
Dennysville.....	5 00
Dover.....	4 00
East Baldwin.....	10 00
East Bangor.....	3 25
East Machias.....	6 25
East Orrington. Y. L. M. Circle.....	3 69
Ellsworth.....	5 46
Eliot.....	10 00
Falmouth. Second Ch.....	9 25
Farmington.....	14 50
Frankfort.....	1 50
Freedom.....	3 00
Freeport.....	7 50
Gilead. Mrs. Grenville Chap- man.....	2 00
Gorham.....	22 50
Gray.....	7 00
Harpwell Center.....	6 50
Harrison.....	5 00
Hiram.....	4 00
Hiram. "A Friend".....	1 00
Holden.....	4 25
Houlton.....	5 00
Island Falls.....	3 37
Jackson.....	3 00
Jonesboro.....	1 00
Kenduskeag.....	5 00
Lewiston.....	28 00
Limington.....	8 55
Lincoln.....	1 00
Litchfield Corners.....	10 00
Machias.....	32 00
Machiasport.....	10 25
Marshfield.....	3 00
Mechanic Falls.....	4 20
Minot Center.....	25 75
Newcastle.....	15 85
New Gloucester. Mrs. Nel- son Valentine, in memory of her mother, Mrs. Cath- erine Cobb.....	100 00
New Gloucester.....	19 50
New Vineyard.....	50
North Anson.....	2 00
North Bridgton. "A Friend".....	5 00
North Yarmouth.....	6 50
Norridgewock.....	13 00
Orland.....	15 00
Orono.....	2 50
Oxford.....	4 00
Patten.....	5 00
Phillips. Woman's M. Soc.....	3 00
Portland. Seamen's Bethel.....	18 85
Portland. High St. Ch., in memory of Miss Katherine M. Scales.....	118 00
Portland. State St. Ch.....	50 00
Portland. St. Lawrence St. Ch.....	12 30
Portland. Second Parish Aids.....	20 00
Portland. Second Parish Busy Bees.....	10 00
Princeton.....	6 00
Richmond.....	7 20
Rockland. Woman's Home M. Soc.....	29 25
Rumford.....	1 00
Sandy Point.....	5 00
Searsport.....	17 00

Skowhegan.....	11 10
South Berwick, adl.....	1 00
South Brewer.....	5 00
South Freeport.....	40 00
South Paris.....	10 60
Standish.....	8 00
Steuben.....	4 00
Sweden.....	2 75
Temple.....	3 00
Thomaston.....	13 00
Topsham.....	8 50
Turner.....	17 00
Upton.....	4 00
Waldoboro.....	9 15
Waterville.....	6 51
West Brooksville.....	1 00
Whiting.....	1 00
Whitneyville.....	3 00
Wilton.....	5 50
Winthrop.....	10 00
Woodfords. Ladies' Miss'y Soc., 27.73, and Young Ladies' M. Circle, 10, to const. MRS. E. ELLEN CLARK L. M.....	33 73
Yarmouth.....	40 00
Conference Collection.....	2 23
Berlin. N. H.....	8 00
	1,481 87
	\$1,665.41

ESTATE.

Bath. Estate of Mrs. Nancy E. Clapp, by W. D. Hill, for Executor.....	2,000 00
	\$3,665 41

NEW HAMPSHIRE, \$614.60.

Atkinson. Cong. Ch. and Soc.....	26 49
Chichester. "In Memoriam, E. S. N.".....	10 00
Concord. Mrs. Allen Folger.....	5 00
Conway. Miss Louise D. Hill, for Student Aid, Blowing Rock, N. C.....	5 00
Derry. Sab. Sch. First Cong. Ch., for Stu- dent Aid, Grand View, Tenn.....	11 15
Dover. Cong. Ch., 108.18, "A Friend," 50c; South and West Aid Soc., 50, for Bible Sch. Fisk U.....	158 68
Durham. Y. P. S. C. E. of Cong. Ch., for Atlanta U.....	10 00
Enfield. Y. P. S. C. E., 3 Bils. C. etc., 3.90 for Freight, for Meridian, Miss.....	3 90
Epping. Cong. Ch., 26.71; Mrs. Shep- pard's S. S. Class, 3.86.....	30 57
Exeter. "Friends," 42.24, "A Friend," 54.59; "A Friend," 2, for Bible Sch., Fisk U.....	98 83
Francetown. Cong. Ch.....	14 29
Hanover. Mrs. S. J. Kellogg.....	10 00
Hooksett. Cong. Ch. and Soc.....	11 00
Hudson. Cong. Ch. and Soc. (10 of which from C. Buttrick).....	15 00
Keene. Mrs. De Bevoise's S. S. Class, Second Cong. Ch., by Anna A. Pickens, Ass't Treas. W. H. M. A., for Oaks, N. C.....	20 00
Littleton. Cong. Ch., 9.37; John Farr, 5.....	14 37
Manchester. C. B. Southworth.....	25 00
Mason. Cong. Ch.....	4 70
New Ipswich. Cong. Ch. and Soc.....	1 64
Salem. Cong. Ch. and Soc.....	3 10
Tilton. Cong. Ch.....	35 00
West Concord. Young Ladies' Miss'y Soc. by Rev. C. F. Roper, for Storrs Sch., and to const. MISS GERTRUDE H. SAWYER L.M. "A Friend".....	30 00
	5 00
	\$548.72

ESTATE.

Exeter. Estate of Mrs. A. W. Chadwick, by R. B. Archibald, Ex.....	65 88
	614 60

VERMONT, \$508.15.

Barnet. Y. P. S. C. E. by Julian P. Laughlin, for McIntosh, Ga.	2 00	Beverly. Dane St. Cong. Ch., for Mount Verd. Tenn.	148 70
Benton. "E. S. K. H."	50	Beverly Insane Asylum, for Bible Sch., Fisk U.	11 20
Berlin. First Cong. Ch.	19 25	Boston. Old South Cong. Ch.	298 67
Brandon. Mrs. L. G. Case	5 00	Miss L. A. Hopkins, to const. Mrs. J. L. Pratt and Mrs. Elias Boardman L.M.'s.	60 00
Cambridge. Madison Safford.	10 00	Shawmut Branch Sab. Sch., for Bible Sch., Fisk U.	30 00
Chelsea. Cong. Ch.	34 90	Sab. Sch. Old South Ch., for Student Aid, Fisk U.	25 00
Colchester Center. Cong. Ch.	6 70	A. E. Dunning, Box C. and Freight.	5 00
Derby. First Cong. Ch., for Dorchester Academy, McIntosh, Ga.	3 50	Jamacia Plain. Mrs. Withington, for Bible Sch., Fisk U.	5 00
East Burke. Missionary Union, for Mountain Work, by Mary V. Belden, Sec.	5 00	Roxbury. Highland Cong. Ch.	17 00
East Hardwick. Mrs. Martha S. Stone.	10 00	South Boston. Sab. Sch. Phillips Ch., for Indian and Freedmen's Work.	10 00
Greensboro. Cong. Ch.	12 78	Bradford. Cong. Ch., Bbl. C., for Mobile, Ala.	450 67
Jericho. Cong. Ch., for Oahe Indian Sch.	1 00	Brookline. Chas. Rutan's S. S. Class, 16, for Student Aid, Pleasant Hill Academy, Tenn.; Miss Elizabeth Rutan's S. S. Class, 16, for Sch. p.	32 00
Jericho Center. Sab. Sch. Cong. Ch.	7 23	Charlestown. Sewing Circle Winthrop Ch., for Tougaloo U.	20 00
Middlebury. Cong. Ch.	14 44	CClinton. First Cong. Ch.	54 95
Milton. "A Friend to Missions"	3 65	Conway. Young Ladies' of Hillsview, for Williamsburg, Ky.	2 25
Newfane. Cong. Ch. and Soc.	15 35	Conway. Cong. Ch., Bbl. C., for All Healing, N. C.	
North Bennington. Cong. Ch.	14 45	Dalton. Miss Clara L. Crane, 30; Miss Ida Toole, 7, for Marion, Ala.	37 00
Northfield. Cong. Ch. and Soc.	27 42	Dedham. Mrs. S. B. Crehore, for Bible Sch., Fisk U.	5 00
North Pomfret. Cong. Ch.	5 00	Easthampton. First Cong. Ch., to const. Mrs. Victor Merritt and William C. Clapp L.M.'s.	78 49
Orange Co. "A Friend."	2 00	Easthampton. Mission Band, for All Healing, N. C.	15 00
Orwell. Cong. Ch., for McIntosh, Ga.	16 63	Easthampton. Pkgs., for Christmas, All Healing, N. C.	
Pawlet. "A Friend."	5 00	East Somerville. Sab. Sch., Ortho. Cong. Ch., for Indian Sch'p.	40 00
Peacham. Cong. Ch.	37 00	Enfield. Cong. Ch.	32 00
Putney. Woman's Home Miss'y Union, Bbl. of C., for McIntosh, Ga.		Enfield. Sab. Sch. Cong. Ch., for Bible Sch., Fisk U.	2 00
Saint Johnsbury. Sab. Sch. of South Cong. Ch.	35 00	Fall River. Central Cong. Ch., for Bible Sch., Fisk U.	135 60
South Royalton. Mrs. Susan H. Jones.	50 00	Fitchburg. Calvinistic Ch., ad'l, for Bible Sch., Fisk U.	54 32
Thetford. First Cong. Ch.	6 00	Foxboro. Ortho. Cong. Ch.	37 11
Vergennes. Cong. Ch.	15 00	Granby. Mrs. G. M. Smith, for All Healing, N. C.	11 00
Weston. Mrs. C. W. Sprague.	2 00	Great Barrington. Concert, for Bible Sch., Fisk U.	40 64
West Brattleboro. Cong. Ch.	16 32	Greenfield. Second Cong. Ch.	31 36
Woman's Home Missionary Union of Vt., by Mrs. William P. Fairbanks, Treas. for Woman's Work:		Greenwich. Daniel Parker, deceased, by Mrs. Mary P. Estey	5 00
Berkshire. East. Int. S. S. Class, ad'l.	35	Hadley. First Cong. Soc.	12 47
Brattleboro. West. Ladies.	20 18	Hanover. First Cong. Ch.	2 50
Burlington. First Ch., W. H. M. S.	40 00	Holbrook. Cong. Ch., for Bible Sch., Fisk U.	50 81
Chelsea. Ladies' Benev. Soc.	10 00	Holbrook. Winthrop Cong. Ch.	20 75
Guilford. Miss S. Maria Tyler.	2 00	Holden. Mrs. Marion E. Warren.	1 00
Middletown Springs. S. S. Class of Miss Alice Gray.	3 00	Holyoke. First Cong. Ch., for Bible Sch., Fisk U.	35 67
Pittsford. Y. W. H. M. S.	12 50	Hopkinton. First Cong. Ch.	86 50
Saint Johnsbury. So. Ch., W. H. M. S.	35 00	Hopkinton. Class Cong. Sab. Sch., for Student Aid, Emerson Inst.	8 00
Westfield. Mrs. A. H. Hitchcock.	1 00	Hyde Park. First Cong. Ch.	22 00
	124 03	Ipswich. South Cong. Ch. (5 of which for Indian M.)	30 40
CLOTHING, ETC., RECEIVED AT MCINTOSH, GA., FROM LADIES OF VERMONT.		Lawrence. Mrs. T. C. Whittemore, for Indian Sch'p.	11 25
Barre. Miss C. A. Smith, Bbl.		Lawrence. Y. P. S. C. E. of U. C. Ch., Tower Hill.	5 00
East Coventry. Mrs. G. J. Grass, Bbl.		Leominster. Ortho. Cong. Ch., for Bible Sch., Fisk U.	182 89
Newport. Ladies' Bbl., 1 for Freight	1	Leominster. Mr. Rockwell, 25; Master	
West Brattleboro. Ladies' Cong. Ch., 2 Bbl's.			
Westminster West. Ladies' Cong. Ch., Bbl.			
Westminster. Mission Circle, Comforter.			
MASSACHUSETTS, \$8,908.11.			
Acton. Cong. Ch.	6 00		
Amherst. One and one-half Bbl's C. and Christmas Gifts, for All Healing, N. C.			
Amherst. Sab. Sch. First Cong. Ch. ad'l, for All Healing, N. C.	2 84		
Andover. Juv. Miss'y Soc. of West Cong. Ch., for Pleasant Hill, Tenn.	25 00		
Andover. C. E. Goodell, 25; Miss S. E. Jackson, 1.	26 00		
Ashfield. Cong. Ch., for Freight to Hillsboro, N. C.	1 17		
Ashland. Henry Denham.	5 00		
Attleboro. Cong. Ch., for Bible Sch., Fisk U.	76 00		
Auburndale. Mrs. Means, for All Healing, N. C.	10 00		

Receipts.

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Alfred Rockwell, 2; Y. P. S. C. E. Cong. Ch., for <i>Santee Home</i> , 25, for <i>Indian M.</i>	52 00
Leominster. Sab. Sch. Cong. Ch., Mr. De Witt's Bible Class, 35; Primary Class, 10; Mr. Whitney's Class, 5 for <i>Indian M.</i>	50 00
Lynn. Sab. Sch. Central Cong. Ch., for <i>Bible Sch.</i> , <i>Fisk U.</i>	2 50
Malden. Miss M. F. Alken	5 00
Manchester. Y. P. S. C. E., for <i>Mt. Verd</i> , <i>Tenn.</i>	10 00
Marshfield Hills. Ladies' Bible Class, for <i>Indian M.</i>	8 00
Medfield. Cong. Ch., for <i>Bible Sch.</i> , <i>Fisk U.</i>	35 86
Melrose. Mrs. Bates' S.S. Class, for <i>Student Aid</i> , <i>Fisk U.</i>	5 00
Melrose. "A Friend."	2 00
Millbury. C. E. Hunt	20 00
Mills. Ch. of Christ	17 01
Natick. Miss M. A. Stevens	10 00
Newbury. First Cong. Ch.	15 97
North Brookfield. "Friend"	1 50
Northfield. Mrs. A. M. D. Alexander, for <i>Mountain Work.</i>	10 00
North Weymouth. Miss Edith M. Bates	2 00
Norton. Trin. Cong. Ch. 50 of which from Mrs. E. B. Wheaton)	56 44
Peabody. Concert, for <i>Bible Sch.</i> , <i>Fisk U.</i>	60 50
Pittsfield. "Friends," for <i>Bible Sch.</i> , <i>Fisk U.</i>	74 10
Pittsfield. South Cong. Ch. and Soc., to const. DR CLARK WRIGHT L.M.	30 00
Quincy. Evan. Cong. Ch.	8 00
Reading. Cong. Ch.	18 00
Richmond. Y. P. S. C. E., by Frank Barnes, Treas.	2 40
Salem. Tabernacle Ch. and Soc., 94-73; South Ch. 85.90.	180 63
Salem. Sab. Sch. Tabernacle Ch., for <i>Indian M.</i>	25 00
Salem. Sab. Sch. So. Cong. Ch., for <i>Desks</i> , <i>Wilmington, N. C.</i>	20 00
Salem. Y. P. S. C. E. Tabernacle Ch., for <i>Bible Sch.</i> , <i>Fisk U.</i>	6 55
Saundersville. Cong. Ch. and Soc.	12 63
Shirley Village. Orthodox Cong. Soc.	20 26
Southbridge. Mrs. Mary L. Bradford	10 00
South Framingham. G. M. Amsden, 5; Mrs. A. M. Amsden, 5.	10 00
South Framingham. Sab. Sch. Grace Cong. Ch., for <i>Mountain Work.</i>	25 00
South Hadley Falls. John Gaylord	15 00
Southwick. Cong. Ch.	4 63
Springfield. Concert, for <i>Bible Sch.</i> , <i>Fisk U.</i>	128 25
Springfield. North Cong. Ch., for <i>Bible Sch.</i> , <i>Fisk U.</i>	86 68
Springfield. Ladies' Soc. First Cong. Ch., for <i>Oaks, N. C.</i>	21 05
Springfield. Cong. Ch., Bbl. C., for <i>All Healing, N. C.</i>	
Spencer. Sab. Sch. Cong. Ch., for <i>Student Aid</i> , <i>Gregory Inst.</i>	10 00
Sunderland. Freight to Pleasant Hill, <i>Tenn.</i>	2 00
Taunton. Mrs. Jane E. Robinson, for <i>Bible Sch.</i> , <i>Fisk U.</i>	1 00
Ware. Miss S. R. Sage, for <i>Tougaloo U.</i>	50 00
Ware. "A Friend."	30 00
Ware. Miss Della Duncan, 5; Miss Margaret Duncan, 5; Miss Ida J. Barker, 5; for <i>Bible Sch.</i> , <i>Fisk U.</i>	15 00
Walpole. Concert, for <i>Bible Sch.</i> , <i>Fisk U.</i>	30 35
Walpole. Sab. Sch. Cong. Ch.	25 00
Warren. Frank Lyman, 1; "A Friend," 1.	2 00
Warren. Mrs. Mary B. Carpenter, for <i>Mountain Work.</i>	5 00
Webster. Sab. Sch. Cong. Ch.	12 50
Webster. Correction. Sab. Sch. Cong. Church \$25; for <i>Sch's Mountain Work</i> ask in the April number, should read Sab. Sch. Class Cong. Ch.	
West Boxford. Cong. Ch.	8 05
Westfield. "A Friend," for <i>Straight U.</i>	2 50
Westhampton. Sab. Sch. Cong. Ch., for	

<i>Indian M.</i>	23 46
West Medway. Sab. Sch. Second Cong. Ch., for <i>Student Aid</i> , <i>Fisk U.</i>	3 00
Whitinsville. Cong. Ch., for <i>Bible Sch.</i> , <i>Fisk U.</i>	166 45
Williamstown. Sab. Sch. First Cong. Ch., Easter Offering, for <i>Rosebud Indian M.</i>	20 00
Williamstown. Miss Hopper, for <i>All Healing, N. C.</i>	5 00
Worcester. To const. MRS. E. ALICE EMERY L.M.	30 00
Worcester. Concert, for <i>Bible Sch.</i> , <i>Fisk U.</i>	30 00
Worcester. Mrs. E. B. McClenning, Box of Books, for <i>Student Aid.</i>	
Hampden Benovolent Association, by Charles Marsh, Treas.:	
Chester. Second	13 44
Chicopee. First	8 17
Westfield. First	93 35
Westfield. First, for <i>Jewett Memorial Hall, Grand View, Tenn.</i>	10 00
West Springfield. Mittineague	26 11
West Springfield. Mittineague, Y. P. S. C. E., for <i>Mountain Work.</i>	15 08
	166.15
Woman's Home Missionary Association, Miss Sarah K. Burgess, Treas., for <i>Woman's Work:</i>	
For Salaries of Teachers, in part.	286 00
Plymouth. Ch. of the Pilgrimage, for <i>Student Aid</i> , <i>Talladega, C.</i>	7 10
	293 10
ESTATES.	\$3,858 11
Greenfield. Estate of Hon. William B. Washburn, by W. N. Washburn and F. G. Fessenden, Executors.	5,000 00
Springfield. Estate of Mrs. Hulda T. Bailey, by F. S. Graves, Executor.	25 00
Townsend. Estate of Caroline Wright by S. S. Haynes, Executor.	25 00
	\$5,908 11
CLOTHING, BOOKS, ETC., RECEIVED AT BOSTON OFFICE.	
South Berwick, Me. Ladies of Cong. Ch., Bbl. C., etc., for <i>Selma, Ala.</i>	
Ashfield, Mass. Cong. Ch., Bbl. C., etc., val., 19.49, for <i>Hillsboro, N. C.</i>	
Newton, Mass. Miss M. T. Vincent, Elliot Ch., assisted by her S. S. Class, Bbl. C., for <i>Sherwood, Tenn.</i> , and Bbl. for <i>Meridian, Miss.</i>	
Somerville, Mass. "Head and Hand Soc." Prospect Hill Ch., Box and Bbl. Books, etc., for <i>New Orleans, La.</i>	
Yarmouth, Mass. E. Dexter Payne, Case C., for <i>Raleigh, N. C.</i>	
RHODE ISLAND, \$436.11.	
Pawtucket. Park Place Cong. Ch., for <i>Bible Sch.</i> , <i>Fisk U.</i>	85 52
Providence. Beneficent Cong. Ch., 194.32; Pilgrim Cong. Ch., 25, for <i>Bible Sch.</i> , <i>Fisk U.</i>	219 32
Providence. James Coats	100 00
Providence. Y. P. S. C. E., North Cong. Ch., for <i>Cumberland Gap, Tenn.</i>	10 27
Tiverton Four Corners. S. S. Class, for <i>Student Aid</i> , <i>Cumberland Gap, Tenn.</i>	1 00
Westerly. Mrs. Mary T. Babcock, for <i>Mountain Work.</i>	20 00
CONNECTICUT, \$5,346.40.	
Birmingham. For <i>Bible Sch.</i> , <i>Fisk U.</i>	11 17
Bridgeport. E. P. Bullard, for <i>Bible Sch.</i> , <i>Fisk U.</i>	10 00

Canaan. Pilgrim Ch.....	16 89	Fisk U.....	56 55
Chester. Cong. Ch.....	12 00	Thompsonville. First Pres. Ch.....	8 00
Chester. Y. P. S. C. E. of Cong. Ch., for Mountain Work.....	10 00	Tolland. Mrs. Lucy L. Clough.....	100 00
Colchester. Mrs. C. B. McCall, for In- dian Sch'p.....	6 00	Sallsbury. Mrs. S. A. Clark's S. S. Class, Cong. Ch., for Conn. Ind'l Sch., Ga.....	7 64
Columbia. Sab. Sch. Cong. Ch., for Freight to Marion, Ala.....	3 00	South Greenwich. Milo Mead, for a Flag, for Alaska M.....	7 00
Danbury. Miss A. Fenton, Pkg C., for Williamsburg, Ky.....	50	Southington. Sab. Sch. Cong. Ch., for Indian M.....	50 00
Darien. Mrs. N. K. Gleason.....	50	Southport. Rev. Z. B. Burr, ad'l, for Bell, Alaska M.....	41 50
East Hartford. Cong. Ch., 39.81; Rev. T. A. Barrett, 5, for Bible Sch., Fisk U.....	44 81	Suffield. Helping Ten Circle, King's Daughters, by M. A. Fuller, Treas., for Student Aid, Blowing Rock, N. C.....	12 00
East Windsor. Y. P. S. C. E., for Student Aid, Fisk U.....	7 00	Waterbury. First Cong. Ch., for Bible Sch., Fisk U.....	78 25
Enfield. First Cong. Ch., for Bible Sch. Fisk U.....	50 00	Watertown. Mrs. F. Scott's Class, for Fort Berthold Indian M.....	15 00
Enfield. Sab. Sch. Cong. Ch., for Student Aid, Straight U.....	25 00	Westbrook. Sab. Sch. Cong. Ch.....	12 00
Enfield. Member Cong. Ch., for Straight U.....	2 00	West Cornwall. T. S. Gold, Box Books, for Toulaloo U.....	4 00
Exeter. Cong. Ch.....	10 00	Westford. Cong. Ch.....	1 00
Fair Haven. Concert, for Bible Sch., Fisk U.....	61 63	West Suffield. William Dewey.....	33 90
Farmington. "Friends" to const. GEORGE H. OTIS L. M., for Pleasant Hill, Tenn.....	30 00	Winthorp. Mrs. M. A. Jones.....	1 50
Glastonbury. Cong. Ch., 109.65; J. S. Williams, 100; Frank Glazier, 5, for Bible Sch., Fisk U.....	214-65	Woodbury. Y. P. S. C. E., South Ch., for Toulaloo U.....	8 14
Gulford. First Ch., to const. MISS EMMA F. WALTERS L. M.....	30 00	"By C. B. P." for Beach Institute.....	30 00
Gulford. First Ch., "A Friend," for Mountain Work.....	5 00	Woman's Home Missionary Union of Conn., by Miss Ellen R. Camp, Sec., for Woman's Work: Bridgeport. Ladies' H. M. Soc. of North Ch.....	50 00
Gulford. Third Cong. Ch., Bbl. and Half Bbl. C., for Storrs Sch., Atlanta, Ga.....	109 00		\$2,606 93
Greenwich. Second Cong. Ch.....	100 00	ESTATES.	
Hadlyme. J. W. Hungerford.....	147 55	Groton. Estate of Mrs. B. N. Hurlbutt.....	2,539 47
Hartford. Concert, 189.55; Anna B. Chap- man, 8, for Bible Sch., Fisk U.....	160 17	New Haven. Estate of Dr. E. H. Bishop, by Geo. W. Curtis, Treas., The United Soc.	100 00
Hartford. First Ch.....	20 00	Woodstock. Estate of Miss Mary E. Car- roll, by Amos A. Carroll, Executor.....	100 00
Kensington. Cong. Ch., for Toulaloo U.....	6 00		\$5,346 40
Lisbon. Cong. Ch., bal. to const. C. D. BROMLEY L. M., for Conn. Ind'l Sch., Ga.	25 00	NEW YORK, \$3,122.46.	
Manchester. Cong. Ch., for Student Aid, Fisk U.....	37 01	Alexander. Miss Alice E. Peck, in memo- ry of her Father, Leverett Peck, for All Heating, N. C.....	100 00
Middletown. South Cong. Ch.....	50	Batavia. Mrs. E. M. Crossman, for All Heating, N. C.....	9 00
Mystic. Col. J. F. Brown.....	50 40	Brooklyn. "A Friend".....	1,000 00
Naugatuck. Concert, for Bible Sch., Fisk U.....	21 41	Brooklyn. Church of the Pilgrims (30 of which from Chas. A. Hull to const. Mrs. ANNA C. BULLOCK L. M.).....	409 24
New Britain. Dr. E. B. Lyons' Class, So. Ch. Sab. Sch., for Jewett Memorial Hall, Grand View, Tenn.....	26 00	Brooklyn. Clinton Ave. Cong. Ch., for Bible Sch., Fisk U.....	100 00
New Canaan. Woman's H. M. Soc., Cong. Ch., for Conn. Ind'l Sch., Ga.....	24 00	Brooklyn. Miss Grace G. Davis, for In- dian M.....	25 00
New Hartford. Cong. Ch.....	310 30	Brooklyn. Mrs. Post's Class of King's Daughters, Lee Ave. Cong. S. S., 10; Miss Carrie Strong, 2; Miss M. Waugh, Pkg Mags., for Williamsburg, Ky.....	12 00
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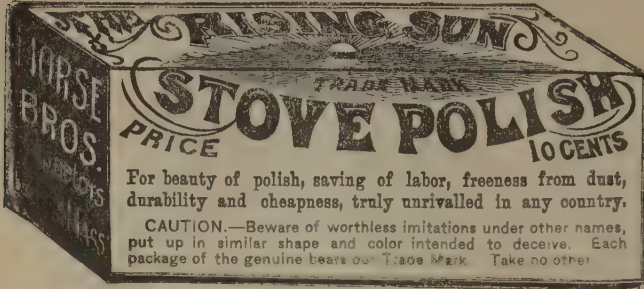
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Prof. J. W. Benton.

NOVEMBER, 1891.



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"I GIVE, BEQUEATH, the sum of ——— dollars, to the 'American Missionary Association,' incorporated by act of the Legislature of the State of New York." The Will should be attested by three witnesses.

THE AMERICAN MISSIONARY.

VOL. XLV.

NOVEMBER, 1891.

No. 11.

American Missionary Association.

AGAIN NO DEBT.

It is with great gratification that we present to our constituents the following figures, showing that we again close the year without debt. Receipts \$428,885.41, which with the balance in hand October 1st, 1890, \$2,089.24, makes a total of \$430,974.65. Expenditures \$430,355.53. Balance in hand Sept. 30th, 1891, \$619.12.

But this is not all. For the last six years we have been waging an unrelenting warfare against debt. In 1885 the balance against us was \$29,237.73. In 1886 we gained such advantage that it was cut down to \$5,783.71. In 1887 the victory was decidedly on our side, and we showed a balance in our favor of a little over \$2,000. But in 1888 the tide of battle ran once more against us, and we had to report a debt of \$5,641.21. Since then, however, for the last three years, the victory has been ours every time. In 1889 the favorable balance was \$4,471.67; in 1890 it was \$2,089.24; in 1891, \$619.12.

It is gratifying to know, too, that this result has not been secured by reducing the aggregate of work. The last three years show a steadily increasing rate of expenditure. In 1889 the expenditures were \$371,745.21; in 1890, \$412,510.64; in 1891, \$430,974.65. But for this steady increase of resources our oldest and strongest institutions would have been crippled in their growth, and at no point could any new work have been taken up.

And yet once more. This enlargement by no means shows that the pressing demands upon us have all been met. At numerous points it has been impossible to provide for the natural growth. At Tougaloo the development of theological training still waits for funds. At Tillotson Institute, Austin, Texas, we have not dared to begin the new building needed to relieve the crowded condition in every part of the old building. Other schools with their limited adjustments to growth, suggest a boy in last year's garments. We

subjoin, also, a few items of very urgent and promising calls that we have been compelled to decline:

To the earnest call and petition from Harlan County, in the heart of the Kentucky mountains, we have sorrowfully turned a deaf ear. Our pioneer missionary to Fentress County, Tenn., we have discontinued. A new church in Alexandria, Va., may die for lack of our nursing. A new church movement in Nashville, which our friends in that city regard as most promising, we have been compelled to defer indefinitely. So of another incipient church in Nelson, Ga. In the same way we dare only put over to the future many calls for helping or founding schools in North Carolina, South Carolina, Mississippi, and Louisiana, some of which we know to be important, and others which we have not ventured to investigate, as our resources would not avail to take them up, however inviting. God grant help may come for them all before it is too late to do the work that would now be possible.

THE DANIEL HAND FUND.

The opening of the new school year suggests the benefits which the noble benefaction of Mr. Hand is producing. We realize that by this aid hundreds of young pupils, boys and girls, are permitted to continue their studies, and sooner and more thoroughly to fit themselves for the duties of life. We can imagine, too, that in many a little cabin in the South, the father and mother kneel in grateful thanks to God that the boy or girl for whom they could not find the money to pay all school bills can now be helped out by this fund.

Nor does this by any means tell the whole story of what is accomplished by this fund. School-houses that were inadequate to meet the increasing demand have been enlarged; new buildings have been erected and new institutions have been founded. We subjoin the particulars in regard to some of these cases.

It is the income of this Daniel Hand Fund which has enabled us to accept, equip and carry on as part of our work for the future, the Gloucester Normal School, at Cappahosic, Va., and the Normal and Industrial Training School, at Knoxville, Tenn.; to double this summer the capacity of our graded school at Meridian, Miss., and open a greatly needed graded school at Helena, Ark. From this source, also, has come the great enlargement of the Lincoln Academy, at All Healing, N. C., and the maintenance of teachers in the new Normal and Industrial School at Orange Park, Fla. The Washburn Seminary, at Beaufort, N. C., and the Burrell School, at Selma, Ala., both dropped from our list for a time, have been increasingly efficient year after year, since this fund enabled us to take them up again. The Brewer Normal School, at Greenwood, S. C., and the Dorchester Academy, at McIntosh, Ga., are also in large part supported by this same fund. Nine country schools might be named in this same connection, as

well as important departments at Lexington, Ky., Tougaloo, Miss., and New Orleans, La. Thus nearly every Southern State has occasion to be grateful to Daniel Hand for some important school within its borders. And we hope, by the judicious use of this Fund, to add larger and more substantial buildings throughout the South that shall be monuments to the generous donor and perpetual blessings to the colored people.

MERIDIAN, MISS.

The dedication of the new church building in Meridian, Miss., on Sunday, Sept. 27th, was an important occasion, not only for the church, but also for the school which is so closely connected with it. Rev. Dr. Leavell preached the dedication sermon. Rabbi Wechsler published an extended account of the exercises in the *Meridian News*. He said of the sermon:

"It was forcible, practical, timely, and especially appropriate for the colored people. Rev. Mr. Leavell said very properly, that the same means which will elevate the white people—religion and education—will also elevate the colored people. I am glad he takes that view. I am glad that our best men and leaders have come to the conclusion that we must do everything possible to help and assist the colored people in advancing to a higher plane. * * * We noticed in the audience Prof. Kinconnon, the efficient superintendent of our city schools, the teachers of the schools, etc. Speaking of the school, I wish to say that it must be seen to be appreciated. It compares favorably with any other well-equipped school. It will be able to accommodate two hundred and fifty or three hundred pupils, and is admirably arranged. Our colored public school is not to be compared with it, and it ought surely to stimulate our authorities to erect a building which is not an eye-sore to the visitor. * * * Our colored people live among us; let us not be indifferent to what they are doing. A visit to the school and to the church will not be out of place. I invoke God's blessing upon every movement which is made to spread intelligence, truth and righteousness."

MOHONK INDIAN CONFERENCE.

To the annual visitor at Lake Mohonk things remain unchanged except in the improvements made by the enterprising proprietor. The perpetual hills are there, the placid lake and the leafy woods. But the well-made roads are extended and new paths opened into the beauties of the picturesque scenery. The new building that is to adorn the north end of the range of edifices is making progress, but may not be all completed next year.

The Indian Conference was an unexpected success. Some persons who had attended regularly in these past years had begun to apprehend that the great points having been secured—lands in severalty and active

Government work in planting schools—little interest would be excited, and that the number in attendance would fall off. Mr. Smiley himself probably shared in this view. But we were all surprised and gratified to find that the attendance was the largest ever had, and that the enthusiasm of the debates, and the harmony in the conclusions reached, were equal to those of any former year.

We append a brief summary of the platform :

Looking back on an unusually fruitful year under the generous and intelligent co-operation of the executive and legislative departments of government, and the labors of an increasing and devoted body of teachers and others who have toiled for the advancement of the Indians, we therefore select as among the most important matters for immediate effort this year :

First—The further extension of civil service rules to those in the Indian service.

Second—The application of the principles, if not the rules, of the civil service to the appointment and tenure of Indian agents.

Third—The greater unity of the Indian service by giving the selection of agents to the Indian Bureau.

Fourth—A rapid increase of appropriations for education until provisions be made for Indian youth.

Fifth—Such an administration of the national school system as shall not hamper benevolent schools already established.

Sixth—The assumption by the National Government of equitable local taxation of inalienable allotted lands.

Seventh—The early settlement of the legal status of the Indian on the reservations and the further development and perfection of the wise legislation of the past few years.

Eighth—The abolition under just conditions of tribal reservations and conditions in New York State.

Ninth—The refusal to allow reservation Indians to make an exhibition of barbarism in "Wild West" shows.

Tenth—The refusal to allow the removal of the Utes.

Eleventh—The still more generous support by Christian people of that Christian mission work in which the civilization of the Indians began.

NOTES FROM THE FIELD.

The Bethany Congregational Church of Greenwood, S. C., was organized on Sunday, October 12th, with ten members.

The recognition of the church in Thibodeaux, La., which has resulted from the summer labors of Rev. L. D. Cunningham, called together large audiences for services that continued through Saturday and Sunday, Sept. 12th and 13th. This church has a wide field, as its influence will be important in the whole parish of which Thibodeaux is the county seat. It should be helped to a church building at once.

From our schools as they open for the work of another year there comes a general report of large attendance. One principal writes : "We are crowded to overflowing in every grade of the school but one, in which we have three unoccupied seats. In the normal department twenty pupils

are without desks. Yesterday one of the ministers of the city applied for admission of his two daughters, who had completed the course in the public schools—just the class of pupils we like to have come—but I could not admit them for want of room."

From one school comes a report of very small attendance at the opening, with the explanation, "This is in the midst of a cotton country, and everybody is just now detailed on *pick it* duty."

Special religious interest is reported at numerous points.

Anniston, Ala.: Protracted meetings during the last two weeks of September, which were beneficial in quickening the church, and fifteen professed hope in Christ. Expect to dedicate the church, rebuilt after the fire.

Strieby, N. C.: We have had one of the greatest meetings that has ever been held in this place. Many are owning the Lord and coming into the work, which will make us strong for the coming year.

A peculiar interest attaches to one contribution of ten dollars just received, in the fact that it is given by a Sunday-school in Florida, for the mission in Alaska, the opposite extremity of the United States.

The pastor of one of our churches in the far Southwest, a church once quite weak and dependent, writes as follows: "Please find enclosed \$50.65 collected in our church yesterday for the American Missionary Association, to be used as the Executive Committee think best. We did the best we could; please accept this as showing our appreciation of what the Association is doing for us. I feel that we must learn to help ourselves."

A VERBAL WILL; AN HONEST FAMILY.

REV C. H. CRAWFORD.

Napoleonville is a little village in Louisiana, on the upper part of Bayou La Fourche. It stands in the midst of a dense plantation population. Plantation quarters and villages fairly line the bayou on both sides. Formerly there was a little Congregational church in the place. Some six years ago the pastor, Rev. J. K. Jones, was killed by a kick from his horse. Previous to this the church building had been blown down, and meetings were held in the parsonage. Since the pastor's death the flock has been scattered. The church property was owned by Mr. Jones. Before his death he expressed a wish that it might be given for church and school purposes. This wish has been held sacred by his relatives though they are poor, Mrs. Jones supporting herself by cooking in the family of a planter. They seem not to have understood how to carry out the wish of Mr. Jones or with whom they should communicate; so they patiently waited through the years, trusting that a way would be revealed. Upon the first visit of a missionary to look after the scattered flock, they tell him of the verbal will,

and their desire to execute it. The plot of ground is a beautiful one, well located in a wide and needy field.

A MIND TO THE WORK.

It will be very cheering to those who are trying to help needy communities to better things to note the disposition to make the most of a little, the spirit of self-help, and the faith shown in the following extract from a letter that has just come in from one of our Southern schools :

"We have succeeded by the greatest effort in getting the three buildings in shape for use. The barn is about completed, and is a very nice, roomy barn. It is a permanent, substantial building, thirty by thirty-six, shingle roof, with a ground floor for stock and the upper floor for grain and "long feed." It cost us only \$225. The kitchen, dining-room and laundry is a temporary board building and cost us only \$150. The boys' dormitory is also a temporary board building, twenty-six by forty-three, and one story, covered with shingles. It has not cost us over \$200. The lumber for these buildings cost more than the labor for putting them up. Total cost of the three buildings, \$575. They were estimated to cost \$900. We are greatly encouraged, and shall push matters as best we can.

"We are depending on the Lord for guidance, and have no cause to fear. We thank the American Missionary Association more than we can express for the desks and all aid given."

CASTE REBUKED.

We have seldom read of a more emphatic rebuke of the caste spirit than that given in the item below, which we copy from the *Congregationalist*. We congratulate Brother Imes that his manhood was so distinctly recognized.

The Cunard Steamship Company deserves honor from all who believe in treating men fairly whatever their color. Rev. B. A. Imes of Memphis, the only colored delegate from the United States to the International Congregational Council in London, crossed in a Cunarder. The captain invited him to conduct religious services on Sunday, and Mr. Imes did so. A white passenger made some contemptuous and abusive comment concerning the service because Mr. Imes was black. The captain summoned the passenger and ordered him to make an apology. He not only refused but indulged in further abuse. The captain called the purser, told him to pay the passenger the difference between the first and third class passage and to put him into the steerage, adding that if he made any further trouble he should be put in irons. On arriving in Liverpool the passenger complained to the company, but when they learned the facts they not only upheld the captain's action, but presented Mr. Imes with \$150 for his work in Memphis.

FORTY-FIFTH ANNUAL REPORT

OF THE

EXECUTIVE COMMITTEE,

FOR THE YEAR ENDING SEPTEMBER 30TH, 1891.

GENERAL SURVEY.

The American Missionary Association closes the forty-fifth year of its history with gratitude for its enlarged opportunities of service and the enlarged support which has enabled it to meet so many of them. Three years ago its current receipts were \$376,216.88 ; last year they were \$408,038.97 ; this year they have been \$430,974.65. This sum does not include the income of the Daniel Hand fund. The aggregate of the means put into the charge of the Association this year is \$482,419.21.

The year has been one of general religious interest and in many cases of special revival in the churches and schools, and nearly eight hundred conversions are reported as one of the results. These churches are among the poor, but they have raised \$28,853.75 toward their own support, and have contributed \$3,465.08 to missionary purposes. It has been a remarkable year in the thoroughness of the educational work which has been done. It has been characterized by a very general harmony among the churches and schools throughout the field. Problems have arisen from a lack of educated religious teachers, from the weakness of many churches, which are really missions, and the difficulty of bringing them rapidly to a condition of self support, and, especially, from the crowded condition of the schools. A great many difficulties would be solved if we could employ more thoroughly educated preachers. We are thus called to the development of the means of ministerial education, and are trying to put this department on a more permanent basis. In the light of the steady increase of support given us each year, we cherish a hope of being able to do this, trusting that the growth of the past is a pledge of growth in the future. The general work has gone on through the year with cheering success, both in the continuation of its regular lines of service, and in the planting of new schools and churches, and the introduction of pioneer evangelizing work in our many communities to which we hope soon to bring the advantages of better Christian education.

The extended and increasing work accomplished by the Daniel Hand Fund has benefited thousands of the needy people for whom it was given, and is opening up new channels of usefulness in the education of those who, in their turn, are thus enabled to elevate their race.

Grateful acknowledgment is renewed to the Congregational Sunday-

school and Publishing Society, for its grants of books, papers and lesson-helpers to our poor mission Sunday-schools, and to the American Bible Society, for the gift of Bibles to the destitute in all departments of our work.

Professor W. E. C. Wright was appointed Field Superintendent early in the year, and has met the onerous responsibilities of his position with remarkable discretion and efficiency.

This year we change the form of report, and endeavor to give a summary of facts from many particular fields, classifying the information by States.

THE SOUTH.

DISTRICT OF COLUMBIA ; VIRGINIA.

In Washington, D. C., the Association now supports the two professors in the theological department of Howard University. This department has been thoroughly re-organized; and the scholarship, large experience and high standing among our churches of its teachers, are guarantees of excellent service in ministerial education. In this city, both Plymouth Church and Lincoln Memorial Church are doing good work. The latter reports a cheering revival experience, with a hundred and thirty conversions, making over five hundred conversions in the ten years of its history. It has a daily kindergarten, a girls' sewing-school, in which over four hundred girls have been taught, and a training class for Christian workers, under the direction of the pastor.

At Cappahosic, Virginia, a new school has been undertaken by the Association, under an energetic principal. The building has been completed, and a few weeks later the school year opened with every indication of large usefulness.

NORTH AND SOUTH CAROLINA.

In North Carolina the work of the Association stretches from the coast all through the state, up into its farthest western mountains, and includes seventeen churches, with nineteen schools and a great number of out-stations. In the rapid glance that can be given, much of this work cannot receive even a bare mention.

In Wilmington, both the church and the school, now grown to an enrolment of three hundred and eighty, have rejoiced in a gracious revival. Of the one hundred brought into the Christian life, more than half are pupils of the school, and large numbers in all grades are now taking part in the school prayer meetings. The principal says, "We are led more and more to believe that it is through the lines upon which the American Missionary Association is working that the greatest blessings are to come to this people."

The school in Beaufort was resumed three years ago in response to an

earnest appeal from the people, after the experiment of conducting the work under local control had been tried and had resulted in failure. The change has wrought a manifest improvement. We are hoping much from the beneficial reflex influence of the school in solving difficulties in the church work there.

At Raleigh, our general missionary has continued the local church work in which fifty persons have been hopefully converted, and has also devoted much of his time to visiting and encouraging the churches all through that part of the State.

At Chapel Hill, the pastor not only superintends the school, now including a small industrial department, and preaches in the church, but also preaches in many churches of the neighboring region, and gives educational addresses, which are of great service. The year at Dudley, which records a revival, Oaks, Cedar Cliff, Melville, McLeansville, Hillsboro, Strieby, Salem, Pekin, and Troy, has witnessed steady and faithful service, with an encouraging degree of progress. While each of these stations is comparatively small, about a thousand pupils have been enlightened in their schools, and great numbers have been reached by their church and mission services.

The meritorious work in Lincoln Institute at All Healing Springs has gone on with much self denial, the teachers contributing from their slender means to the new building, now supplied for the increased needs of the school.

The Mountain work in western North Carolina is barely begun with the establishment of Skyland Institute on the cliffs at Blowing Rock, and Saluda Seminary near the southwestern border of the State. In our pioneer evangelist service careful explorations have been made among the mountain counties, and both great need of educational development and great popular interest in it have been revealed. If the means were at hand, we could establish a number of successful schools back among these mountains and furnish the local primary schools with teachers who could bring in a new era of educational progress. The work at Blowing Rock is growing, and has demanded better facilities and an increase of the teaching force. The large building at Saluda has been completed and rapidly filled with over one hundred and fifty pupils. This number could be doubled during the coming year. Prior to the erection of our seminary, the village had no school building, although there is still standing a house of logs without seats, window, door or chimney, which was formerly used for a school.

In South Carolina, Plymouth Church, of Charleston, one of the earliest churches formed by the Freedmen, is not only well forward in its efforts towards self-support, but has erected an excellent parsonage, and is reaching out in schools and missions among the colored people, with efficiency. The historic Circular Church of Charleston, the original work of which dates back to 1690, has been aided by a special grant

from the Association during the year. Brewer Normal School in Greenwood, enlarged to more than twice its former capacity and refurnished throughout, was crowded last year by nearly five hundred students.

GEORGIA.

The work of the Association in Georgia comprises the instruction of nearly four thousand pupils and pastoral work in fifteen churches, the largest of which is the First Congregational Church, Atlanta. The general and industrial work of the Storrs School in Atlanta has been of a high character, comprising instruction to adults as well as children; the attendance has reached nearly five hundred. Three thousand dollars of aid has been continued by the Association to the work of the Atlanta University. The six hundred and thirty pupils of the Ballard Normal School at Macon are an advance even on the large attendance of last year; besides a fine course of industrial training, much work is also done in preparing successful teachers of public schools in different parts of the South. The Macon church is in a state of prosperity and has contributed nearly eight hundred dollars this year toward its own support and development. The church at Savannah is entirely self-supporting. A new church has been organized near Woodville, and is ministered to by a licentiate without any aid whatever from this Association. Beach Institute is doing its utmost to meet the educational needs of Savannah, where we are told that the entire school accommodations can take care of only about one thousand of the eight thousand colored children in the city.

As a result of the interesting revival work in our school at Thomasville a new church has been organized, and an edifice built for its accommodation. The church at McIntosh has 285 members, and is much aided by the work of Dorchester Academy with its 300 pupils. At Athens, the pastor has gathered an interesting congregation, and a new and beautiful church building has been erected almost wholly by the efforts of the people. There is also a new church building at Marietta, and another church has lately been organized near by with a hopeful outlook.

FLORIDA.

At Orange Park, in Florida, we are beginning a large educational institution, the influence of which we hope will reach throughout upper Florida and lower Georgia. Three extensive buildings are now completed, and the school has just been opened under one of our most successful instructors, formerly a principal in Atlanta and Claflin Universities.

ALABAMA.

In the state of Alabama, in which the last census counts 680,000 colored people, the work of our twenty-one churches and sixteen schools is closely associated with Talladega College, situated near the centre of the

state. Its 500 students last year crowded all its buildings. The college course is now fully entered upon, and the theological department has been strengthened by the accession of the Rev. Carroll Cutler, D.D., formerly president of Western Reserve College and lately theological professor in Biddle University. The industrial work was increased last year, and now includes the cutting and making of garments, and the departments of nursing and cooking. The work of the school-rooms has been efficiently carried forward and a high standard of excellence maintained in all departments.

Emerson Institute, Mobile, gathers its nearly 400 pupils from a section where there is the greatest need, and has this year graduated the largest class in its history. The churches at Montgomery, Birmingham and Florence, with a group of seven other churches, are continuing their usual work with varying degrees of progress. Trinity School at Athens, still under the valued care of its first principal, celebrated its twenty-sixth anniversary last May and has won its way through evil report into a position of large influence among both the white and the colored people throughout that whole region. The Marion School has held its numbers to the close of the year better than ever before. Bible lessons have been given by the pastor twice every week in each grade of the school. Industrial work has been carried on at Selma, particularly among the girls. The Anniston church, consumed by fire, has been replaced. In northern Alabama an intelligent and progressive church has been gathered at New Decatur, and continues its work with fidelity in the face of trials. The mountain school at Nat, which was interrupted by the departure of our missionary on account of illness, has been begun again under new direction and will be steadily pushed forward.

TENNESSEE.

The work of the Association in Tennessee extends throughout the whole state, from the banks of the Mississippi to the mountains of the Cumberland Plateau and eastward, with about twenty-five hundred in the schools and nearly a thousand members in the churches.

At the extreme western side of the state, Le Moyne Institute has won its way into the highest esteem of the citizens of Memphis, and now enrolls seven hundred and twelve students, an advance during the year of nearly a hundred. Six of its teachers have been educated in our own schools. Large attention is given to industrial training, for which there is an excellent equipment. There is pressing need of a physical and chemical laboratory. The Memphis church, in aid of which we were formerly contributing largely, is entirely self-supporting. The church at Chattanooga is now nearly supporting its own work and within a year will probably do so fully.

Passing eastward to the middle of the state we come to Nashville, a great educational center. Here stands Fisk University, founded by the American Missionary Association at the close of the war, growing in power each year, and now wielding an influence felt throughout the en-

tire South. Its last year was one of continued prosperity. The much-needed theological department is soon to be opened. Its fine building, in behalf of which the Fisk Jubilee Singers made an extensive tour last year, is nearly finished, and the thorough education of prospective ministers will soon be going on under capable and experienced instructors. A beautiful memorial building in honor of Gen. Fisk is now in course of erection.

At Knoxville this year, Miss Austin, who has been engaged in educational and missionary work for twenty years past, has transferred, with the cordial co-operation of the local board of trustees, the Slater Industrial School to the American Missionary Association, and we are now planning to develop and carry forward this school to the utmost extent of the means we can command for the purpose.

The rapid growth and large development of our mountain work in some directions, without a general proportionate increase of means for its support, has necessitated its contraction in other directions. We have aimed to continue and enlarge it where there was the best promise of its usefulness and the most cordial local co-operation. We have also endeavored to incite towards local support, by lessening or withdrawing aid wherever we have received information, that this ought to be done.

The Normal School at Grand View has been larger and better organized and better equipped this year than ever before, and the excellence of its work manifests itself in the teachers sent out this year to the surrounding public schools.

Twenty-seven of the pupils of Pleasant Hill Academy are now teaching in twenty seven schools in the mountains, with over two thousand scholars. The secondary and indirect influence of our former schools, is not less beneficent than their primary work. In both places the rapid development has called for enlarged accommodations which have been supplied.

We have had to close some of the smaller and less promising schools, while the forces of others have been increased. The churches at Glen Mary, Deer Lodge, Harriman, Crossville and Pomona, have been faithfully ministered to, and a great deal of service has been done in preaching at out stations. We have been forced out of Briceville and Pioneer by the introduction of convict labor in the mines, and the dispersion of the free miners. But our missionary at Bon Air mine has vigorously carried on the work so heroically begun a year ago by a theological student, organized a church and erected a building, almost entirely from local subscriptions. On the whole, the mountain work of the Cumberland Plateau is in a most prosperous condition, and reaches a largely increased number of the people. Passing eastward, the development in Big Creek Gap and Pine Mountain is promising. We have withdrawn from Athens with its churches and university, but we enlarge our aid at Mt. Verd which depends entirely on our teachers for school and religious service. The school at Jellico has been relegated to local support, which we are informed is amply able to carry it on.

KENTUCKY.

In the mountain work of Kentucky, the enlarged academy and earnest church at Williamsburg still maintain their leading position, and form the influential center of the region. The condition of some of the neighboring hamlets does not justify our maintaining a separate minister at each place, and they have been combined in preaching circuits. We have dispensed, in the interests of economy, with the two general missionaries, have regretfully declined to take up work of rich promise at Harlan Court House, and have discontinued the evangelistic work in Middlesborough. The church at Louisville has increased over \$150 towards self-support; and the Chandler Normal School at Lexington is in a high state of efficiency and prosperity.

KANSAS; ARKANSAS.

In Kansas, the Association has discontinued its aid to the colored churches of Lawrence and Topeka, from the conviction that they should be left to their own resources and local assistance.

In Arkansas, we continue the church work at Little Rock, which is mainly supported by the people there, but decline to renew either school or church work at Fayetteville, because there is little prospect of usefulness to the church, and the educational work can be carried on by the city in our building, granted for that purpose. At Helena, the centre of a large colored population, a new normal school has been begun by the erection of a good building, and the appointment of capable teachers.

MISSISSIPPI.

Tougaloo University is located near the center of the state of Mississippi, in the midst of the "Black Belt," a region where there are only ten thousand white children to fifty thousand black, and in large portions of this region, the only influence among thousands of colored people, is that of teachers educated at Tougaloo. The year has been one of great profit in this institution, religiously, industrially, and in regular school work. Each year the scope and power of the school's influence broadens and deepens. Students have come from all parts of the state, and from four other states. The industrial work of the year has been specially valuable. The crowning feature of the girls' industries is the "Industrial Cottage" work. Under oversight of a teacher, four girls at a time keep house for a month, buying provisions, keeping accounts, going through the details of housekeeping, learning to take care of homes of their own. Special features of work have been the new training course for nurses, which has been most successfully inaugurated and in operation during the year; the completion of the Daniel Hand Building and repairs on Strieby Hall; the preachers' training class, conducted by the president for the benefit of the plantation preachers round about, which has effected great good; the

development of a thorough, systematic, graded, daily study of the Bible, and a wider Sunday-school missionary work for the surrounding region, which has been heartily engaged in by the teachers and students.

At Meridian the school has been enlarged to accommodate a hundred more scholars, and a new church has been built.

LOUISIANA.

In Louisiana our churches are comparatively small and weak, but number in the aggregate eight hundred and sixty members. Through the summer, theological students have been preaching at several points under the direction of our general missionary.

Straight University has been under the charge of President Oscar Atwood, an experienced educator, during the past year and is now in the process of being elevated in its scholarship and standards, so that it can easily lead any institution for the colored people in the state. The aggregate of admissions at Straight University has been nearly six hundred. Between one hundred and two hundred have been turned away on account of lack of room. President Atwood reports a remarkable degree of self-denial on the part of students. The preparatory school, with two hundred and eighty scholars, founded by the Daniel Hand Fund, will compare favorably with any school of its grade in New England.

TEXAS.

In the great state of Texas we have made only a beginning of service. This empire state alone would furnish field for a large share of the entire means of the Association. The church work has gone on at Dallas, Paris, Dodd, Bois d'Arc, Helena, Goliad, Austin and Corpus Christi, with varying results. A general missionary has begun service, and we hope to secure means for the more energetic prosecution of work in this vast state.

At Austin, Tillotson Institute enrolled two hundred students, with a much larger average attendance than the previous year. The accommodations in the building are inadequate. The pressure upon the school-rooms has been very trying. The industrial work is receiving more development. It is intended to add a printing and a sewing department during the coming year.

SUMMARY OF EDUCATIONAL WORK IN THE SOUTH.

Higher Institutions.....	6	Totals {	Schools.....	80
Normal and Graded Schools.....	23		Instructors.....	373
Common Schools.....	51		Pupils.....	13,845

PUPILS CLASSIFIED.

Theological.....	73
Collegiate.....	77
College Preparatory.....	197
Normal.....	948
Grammar.....	3,149
Intermediate.....	3,543
Primary.....	5,886—13,873
Studying in two grades, and counted twice.....	28—13,845

STATISTICS OF CHURCH WORK IN THE SOUTH.

Number of Churches.....	188
“ Missionaries.....	128
“ Church Members.....	8,258
Added during the year.....	1,013
Added by profession of faith.....	748
Scholars in Sunday-School.....	15,981

INDIAN MISSIONS.

The opening of our work in Alaska is an interesting story of missionary self-denial, courage, constancy and success. Our missionaries there are now in charge of a school of three hundred pupils, and are bringing Christian light and education into the depths of barbarism and paganism, and have carried forward their work in a spirit of consecration, singular good judgment and tact in dealing with savages who more than once were at the point of destroying them.

We have received urgent appeals to extend our work to the powerful tribe of the Navajoes. There are also calls for work in behalf of the Apaches. If our means should warrant it and the way should be opened, we may be able during the coming year to do some service among these wilder tribes of the far West.

The S'kokomish Mission in Washington has gone quietly on under the efficient conduct of Rev. Myron Eells.

The Fort Berthold Mission reports that seventeen Indians were on confession of faith added to church membership last year. There are now five preaching places, where about two hundred attend service each week. The three Sunday-schools have nearly two hundred pupils. The hostile spirit has grown much less among the people, children are especially receptive, and a wide field is open among the Dakotas, Mandans, Rees and Crows. Our missionary urges strongly that we improve our present opportunity to establish a mission among the three thousand Crows.

Of the nearly five thousand Indians on the Standing Rock Reservation, it is fair to presume that we are reaching, more or less directly, six hundred people. The Indian is continually on the move. For eight months of the year he spends most of his time on the road between his village and the agency, where he gets rations every two weeks. During the larger part of the year we must catch him *in transitu*. A chapel at the agency must open its doors to him when he is at the agency for rations. During the four winter months most of the work must be done in the camps or villages, though the disturbance last winter gave opportunity at the central station for largely attended daily services. Many of the people are now ready to hear the gospel as never before. When Rev. T. L. Riggs led a party at the risk of their lives to Sitting Bull's village sixteen days after the fight and buried the bodies of the slain Indians, a profound impression

was made on the hearts of their surviving friends and relatives. Their grateful feeling remains, and has opened many a home to our missionary work through all that region.

Sometimes as many as four hundred have been present at the Sunday morning service at the central station. The Sunday services at the out-stations have been well attended. The hospital is no small part of our mission equipment. A record of five hundred dispensing patients in three months incites us to push this part of our work. The outlook is not dark. The establishing of a sub-agency on Grand River and one at the mouth of the Cannon Ball will keep the people at home, and increase the usefulness of our outstations. There has been inspiration in our large congregations, but hand-to-hand work in the villages is the more effective. The Government has now made ample provision in the number of school-houses for the teaching of the children, but the teaching of the older people is still a part of our mission work.

The confusing and disorganizing influence of "the war" of last winter has seriously broken into our mission work and accentuates its present needs. No lesson of respect and obedience for law was learned by these Indians. Even the survivors of Wounded Knee now talk and act as if they were the victors. To the savage mind, they seem to have gained pretty much all they asked. This state of things must be encountered with increased missionary effort. Never was the demand more imperative upon us for this. Inasmuch as the abodes of so many are broken up and they are wandering restlessly about, we must follow them and get hold of them with the only power which can bring permanent concord and well-being.

On the Cheyenne River reservation, the out-station work, although carried on with constant zeal and efficiency, has not been satisfactory. The past year has accomplished but little, and much of that which had been gathered together has been scattered. Possibly this is the way the Master chooses to work. On Bad River, the church organized last year has grown in numbers and spirit, and there are encouraging indications along the Moreau River. The Cherry Creek station is full of hope and promise, but the other six Cheyenne River stations have gone to pieces. At Oahe, nine were received on confession into the church at the last communion. The Oahe school reports a smaller number of pupils at its opening this fall.

The Indian troubles of last year had a very bad effect on Rosebud Indians. Two thousand left their houses and spent the winter in seditions and revellings. About half of these have returned. But their houses were plundered and destroyed. Families were broken up, deeds of violence and robbery were committed, with an occasional murder. No punishment has been inflicted on any one. The result can easily be seen. It has produced a class of people who are acquainted with war and bloodshed. A year ago our young men had never known of these things,

except from tales of their parents. Even those who were at home and were peaceful and loyal, are in a disturbed and restless condition. They feel that they have received no reward for their loyalty. The old villages and houses are broken up and the Indians are just floating around. In the work of the Rosebud Mission, only one of our stations has been in operation during the year. The year has been one of clinging to a sinking ship, holding on, hoping that help will come.

Our Normal Training School at Santee has reached the age of twenty-one years. These twenty-one years are years of growth and experience, and the results are full of significance. Instruction and training have been given to nearly a thousand pupils. These are scattered from the Mississippi River to the Rocky Mountains, and from Kansas to the Queen's Dominions. Their influence is already felt among all of these interior northern tribes, as pastors of the native churches, as missionary teachers and as leaders of their people. But the call for them is greater than the supply, and the new opportunities for missionary work painfully increase the demands upon the school. It emphasizes manual training not chiefly for economic reasons, but for intellectual and moral discipline, and its pupils are made self-reliant and ready. It is a great thing that these pupils go out among their yet heathen countrymen, telling the "good news" in the language in which they were born. The pre-eminence of this school is as a Bible school. The English and the Dakota Bibles lie side by side on its desks. This year a small text-book in the Dakota language, entitled "The Days of Jesus,"—Jesus Taanpeter, has been issued by the school press. From small beginnings this school has increased in buildings and teachers, until it has now a valuable plant, and a corps of teachers (including both industrial and academic) of twenty-three, with a yearly roll of one hundred and seventy-five pupils. We are just establishing a department for teaching cooking and nursing, the first hundred dollars for which was given by a surgeon in the army; and we hope soon to have a hospital all complete. Other wants are pressing that will soon become absolute necessities. For however much the government may do in general Indian education, it will not educate our native preachers and missionaries. This the churches must do. This the missionary field demands.

STATISTICS OF INDIAN WORK.

Churches.....	9
Church Members.....	496
Schools.....	12
Missionaries and Teachers.....	85
Theological Students.....	15
Normal Students.....	7
Grammar Grades.....	63
Intermediate Grades.....	96
Primary.....	727
Studying in two grades, and counted twice.....	21
Total Pupils.....	887
Sunday-School Scholars.....	1,344

THE CHINESE.

Seventeen missions have been sustained through the year, reaching a smaller number of Chinese, simply because fewer are coming to this country, and, therefore, the number that care to learn the English language is greatly diminished. But the teachers have been able to give more effective attention to leading souls to Christ, and there is almost a new epoch in the development of Christian zeal and character in our converts. Their missionary work in China implies a courage and a spirit of self-sacrifice which most American Christians might do well to emulate.

STATISTICS OF CHINESE WORK.

Schools	17
Teachers.....	37
Pupils.....	1,054
Ceased from Idolatry.....	197
Give Evidence of Conversion.....	160

WOMAN'S BUREAU.

This department has developed steadily as the medium of communication with the thirty-six State Organizations now in co-operation with the National Societies.

Through it, attention is directed to special lines of work in which women are interested, supplies of literature and missionary letters are furnished and contributions solicited. The result is a marked advance in intelligence upon missions represented and corresponding interest in and aid to the work. The value of this department is emphasized by the fact that nearly two-thirds of our missionaries in the field are women.

OUTLOOK.

In view of what God has inspired his people to attempt through the American Missionary Association the past year, and in view of his large blessing upon this labor of love, we thank God and take courage. There is still much land to be possessed. We believe it is the day of God's power for America, and that he will make his people willing with large gifts and with consecrated labors to meet the need and opportunity of the hour.

THE SOUTH.

DAY AT LE MOYNE INSTITUTE, MEMPHIS.

MISS SUSIE H. WALKER.

I purpose to-day to write you a description of a school day, with its various duties.

"School calls," as the scholars say, at 9 o'clock, but long before that we see the pupils coming in with books strapped and thrown over the shoulder and when we go over at twenty minutes of nine, we find some waiting with the request, "Please, ma'am, show me about this?" But it is between the striking of the gong at 8:45 and 9 o'clock that the street presents its most business-like appearance. The presence of more than five hundred scholars cannot fail to give a lively aspect.

The other day, the principal, obliged to go down town, met one of the young girls hurrying along almost on a run. It was then about five minutes of nine, and she still had a walk of ten minutes. She knew that to arrive three minutes after nine meant absence for the day. Procrastination is such a habit of the country, that in order to break up tardiness we are obliged to make the rule that those who are tardy must go home. This has a good effect, for they rarely like to miss a day; and an announcement of an extra holiday, instead of demonstrations of joy, is met by indifference. On the other hand, it is almost impossible to keep our pupils after school except by command. This is probably due to the fact that many, especially among the older ones, work out for their board.

From nine to twelve are lessons; then a recess of thirty-five minutes, which is intensely enjoyed out of doors when the weather is good.

At 12:35 again "school's in." In the upper room the first half hour is devoted to study, except on days when meetings occur:—Monday noon, the lecture to the boys and to the girls, and Tuesday noon, the regular prayer meetings. Lately we have tried a new plan, that is, each class holds its own prayer meeting. A good drill is obtained in these by appointing a scholar to take charge of the meeting, and often, by this means, the meetings are made more lively, for if a scholar leads, each member takes more responsibility upon himself. We find nearly as much need of training those who come to the school professed Christians as to convert those who are not. Christian morality is very low, especially in the country places. And they recognize the fact. A member of the senior class told that when her brother first wanted her to come here to school she objected very much, for she "did not want to get LeMoyne religion: her own was good enough for her:" but she felt she should change if she came.

Thursday noon the King's Daughters meet. This society is now a year old, and is made up of several of the teachers and the girls out of some of

the classes, together with a few who were formerly in the school. The president has always been one of the teachers, but the girls hold the other offices. The society has had two entertainments, at each of which an admission fee was charged, the money gained being used for buying coal and provisions, paying doctor's bills, and buying cloth, which was afterward made up after school by the King's Daughters.

Every Friday the study hour is omitted, to give time for the prayer meeting held at the close of school, so as not to keep those who are at work beyond their time. Unlike the Tuesday noon meeting, all are obliged to attend this meeting held in the assembly room.

The same plan is followed every second Wednesday, in order to get in the temperance meetings. This society is carried on entirely by the pupils, teachers helping only by their presence and by outside personal work.

School closes at 3:30. In good weather the time from then till dinner is often taken in visiting the scholars at their homes, calling on the sick, and hunting up those who have been absent for some time. These visits send one back with more patience with their delinquencies. The wonder is that they do so well coming from such homes as they do.

In the evening, time must be spent in correcting exercises, planning the next day's work, etc. And the day is done.

But I must not close without a word about the night school, started this year. We have, I believe, over thirty, mostly boys and young men. We feel that is the class to be reached, and pray that the school may be a great blessing to them.

VARIED EXPERIENCES.

FROM A MISSIONARY.

IN a certain town in Louisiana a man who had some colored blood in his veins, taught a private school, also night classes. All his pupils were white. The pay was neither large nor certain, so after a time he engaged to teach the colored public school, but tried to keep his private pupils. After the colored school opened, the white children, meeting him on the street, would inquire, "Mr. Q——, do you teach niggers?" Soon all his white pupils left him, one at a time, giving various excuses, poor health, want of time—they would not be taught by a teacher who was teaching colored children.

A Northern man who had been much in the South, and had learned from the Southern people how impossible it is for colored pupils to master the higher branches, while visiting in New Orleans thought he would see something of the colored people for himself. At Straight University he listened to a recitation in algebra. At the conclusion he exclaimed, "Well, algebra was my hobby in school; but I never heard pupils make clearer demonstrations than these!"

In many places the school authorities are not at all particular what kind of accommodations they furnish to colored pupils. In New Orleans the difference between the white and colored public school buildings is very noticeable. A colored teacher described the room in which one of her fellow teachers, a young graduate from Straight University, was teaching. It was simply a long hallway which had been turned into a school room and made to seat over a hundred pupils. "But what," asked the listener, "can a teacher accomplish under such circumstances?" "O, she can straighten them out at one end while they are getting into a row at the other."

The Sunday-school of Mount Calvary Church, New Orleans, is carried on by the daughter and son of the general missionary, both in their teens, assisted by young colored people, usually from Straight University. For some time the workers were all very young. One of the sisters, having learned their ages, said to them, "You teachers ought to be very thankful for what religion has done for you. Nothing but religion could enable four children under twenty years of age to manage such a Sunday-school as this."

It became necessary for the general missionary to visit the little church at Grand Bayou, La., at a time when the neighborhood was flooded. Beyond the last plantation levee he was met by a colored boy twelve or fourteen years old with a small boat. The boy was a good boatman, but it was getting dark, and the water was very shallow in places, so the boat frequently ran aground. When it did so, the boy, with bare feet and legs, and without the least apparent hesitation, would get out and push it off. There were a great many dark colored snakes constantly swimming about the boat. "What are those little black things wriggling around in the water?" asked the missionary. "Them's moccasins. Them's what makes me so skeery about getting into the water."

NORTH CAROLINA ASSOCIATION.

REV. J. W. FREEMAN.

It will undoubtedly be of no little interest to our many friends of the North to know of the hopeful attitude of the Congregational churches in the State of North Carolina, as shown by the reports of the seventeen churches that met in State Association at Beaufort, October 1st-4th. The Association was opened October 1st at 8 P.M. with a very full and well-behaved house, and the opening sermon was preached by Rev. J. W. Freeman, from Matt. v., 16.

Every church was represented by pastor and delegate with the exception of two. A more spiritual gathering I think was never before witnessed. Everything passed off without a jar or the least unpleasantness. The reports from the churches and their auxiliaries, the Sunday-schools, mis-

sionary societies and the Young People's Societies of Christian Endeavor, were an exhibition of true life and spiritual activity in the churches.

Measures were adopted to organize a united Young People's Society of Christian Endeavor, by which it is hoped to bring the various denominations into a closer union throughout the state, and thus conjointly accomplish greater results in bringing the young to Christ.

The Sabbath was a glorious day. In the morning Rev. Anthony Peden, of Oaks, was ordained. The ordination sermon was preached by Rev. F. Sims, of Wilmington, from Isaiah xl: 1. "Comfort ye, comfort ye my people, saith our God." The charge was given by Supt. Hitchcock. In the afternoon a very interesting meeting was held by the young people. Sabbath evening brought the blessed season set apart for the communion of the Lord's Supper. After a sermon by Rev. C. C. Collins from 1 Cor. xi, 24—"Do this in remembrance of me."—the elements were administered by Supt. Hitchcock and Rev. Mr. Peden. The next meeting will be at Raleigh, October 1, 1892.

THE PRIMARY SCHOOL, a journal of material, methods and devices for the work of the first four years in school. The Teacher Company, 51 East 9th street, New York. Ten numbers each year, \$1.

We have looked through the first number of this new periodical for teachers with great interest, and commend it to all concerned with the grade of teaching to which it is directed.

THE CHINESE.

WEDNESDAYS AT THE MISSION HOUSE.

BY REV. W. C. POND, D.D.

The Superintendent being pastor of what has come to be a church of considerable size, is unable to be in personal contact with the school work of the mission nearly as closely as he would like to be. He is able to visit schools but seldom, though through monthly reports and constant correspondence, he keeps himself well informed as to their condition and progress. But he sets apart Wednesday afternoon of each week for a service with the Chinese helpers in San Francisco and Oakland, and such other of our more advanced brethren as can be present, and he has thought that a brief account of these exercises might interest the readers of THE MISSIONARY.

We begin with business. Our San Francisco helpers, particularly Jee Gam, are in correspondence, all the while, with the Associations of Chris-

tian Chinese at other points, and are likely to have messages for me or questions to lay before me. Perhaps there are candidates for baptism to be named and considered. Perhaps there are brethren going to China, who need, in many ways, to be speeded on their journey with such poor provision as we can make for their safe landing when they return. Perhaps there are missionary plans to be considered, or collections to be made, or pledges to be paid. Sometimes this occupies but a few minutes ; sometimes, though hastened as much as possible, it consumes almost an hour.

After this comes a Theological Seminary exercise : the presentation and criticism of plans of sermons, of which we have had of late as many as five or six at each session. Some of these are crude, and the English in which they are expressed is almost ludicrously tangled, but these are from beginners. As to others I do not hesitate to say that from some of them I have received sketches which, in the logical order of the thoughts, in simplicity of arrangement, in terseness of expression, in fitness for use as the groundwork of strong and practical discourses, would not suffer in comparison with the best of those which Prof. Shepard in Bangor used to get from my class in our seminary days. And these are the outcome of a training received in actual service by men taken from the kitchen, the Chinese shoe shops and the mines. I have become satisfied that while a ten years' course of preliminary study is desirable, good preachers *can* be made after the manner of apostolic days, of men who learn to preach by preaching, and never cease to be learners till their preaching days are over.

After this exercise is completed we take up the Sunday-school lesson for the next Sabbath, not so much for the purpose of studying that particular passage, as for that of learning how to study all passages. It is read through ; unusual words are explained and questions are called for and answered. If none are proposed, points in the passages are shown where questions might have been asked, that the pupils may learn to read inquiringly. Verses that may not have been made clear, some one, especially among the beginners, is required to translate into Chinese. The superintendent knows nothing of the language, but assumes that if *all* would translate it in the same way, and especially if Jee Gam recognizes the translation as correct, then the passage has been understood. After this we all come to the blackboard, upon which before the exercise began I had placed a carefully prepared and full analysis of the paragraph, and this is studied item by item, compared with the text, and left to be copied by those who desire so to do. This last has been found to be specially hopeful—as Jee Gam rather enthusiastically declared—“*a hundred times better than anything we ever had before.*”

After this is finished we shall have been together in close application from two to two and a half hours, and after a fervent prayer in Chinese from one of the brethren, we shake hands and say good bye.

WOMAN'S STATE ORGANIZATIONS.

CO-OPERATING WITH THE AMERICAN MISSIONARY ASSOCIATION.

MAINE.

WOMAN'S AID TO A. M. A.

State Committee—Mrs. C. A. Woodbury, Woodfords; Mrs. Ephraim Hodgdon, So. Berwick; Mrs. Helen Quimby, Bangor.

NEW HAMPSHIRE.

FEMALE CENT INSTITUTION AND HOME MISSIONARY UNION.

President—Mrs. Joseph B. Walker, Concord.
Secretary—Mrs. John T. Perry, Exeter.
Treasurer—Miss Annie A. McFarland, Concord.

VERMONT.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. A. B. Swift, 167 King St., Burlington.
Secretary—Mrs. M. K. Paine, Windsor.
Treasurer—Mrs. Wm. P. Fairbanks, St. Johnsbury.

MASS. AND R. I.

*WOMAN'S HOME MISSIONARY ASSOCIATION.

President—Mrs. Alice Freeman Palmer, Cambridge, Mass.
Secretary—Miss Nathalie Lord, 32 Congregational House, Boston.
Treasurer—Miss Sarah K. Burgess, 32 Congregational House, Boston.

CONNECTICUT.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Jacob A. Biddle, 35 West Street, South Norwalk.
Secretary—Miss Ellen R. Camp, New Britain.
Treasurer—Mrs. W. W. Jacobs, 19 Spring St., Hartford.

NEW YORK.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Wm. Kincaid, 483 Greene Ave., Brooklyn.
Secretary—Mrs. Wm. Spalding, 6 Salmon Block, Syracuse.
Treasurer—Mrs. L. H. Cobb, 59 Bible House, New York City.

NEW JERSEY.

WOMAN'S HOME MISSIONARY UNION OF THE N. J. ASSOCIATION.

President—Mrs. J. R. D. Noyes, 163 Union Street, Montclair.
Secretary—Mrs. Wm. O. Weeden, Upper Montclair.
Treasurer—Mrs. J. H. Dennison, Newark.

PENNSYLVANIA.

WOMAN'S MISSIONARY UNION.

President—Mrs. W. H. Osterhaut, Ridgway.
Secretary—Mrs. C. F. Yennee, Ridgway.
Treasurer—Mrs. T. W. Jones, 218 So. 37th St., Philadelphia.

OHIO.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. J. G. W. Cowles, 1417 Sibley St., Cleveland.

Secretary—Mrs. Flora K. Regal, Oberlin.
Treasurer—Mrs. F. D. Wilder, 11 Spring Street, Oberlin.

INDIANA.

WOMAN'S HOME MISSIONARY UNION.

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Secretary—Mrs. W. E. Mossman, Fort Wayne.
Treasurer—Mrs. D. T. Brown, Michigan City.

ILLINOIS.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Isaac Claffin, Lombard.
Secretary—Mrs. C. H. Taintor, 151 Washington St., Chicago.
Treasurer—Mrs. C. E. Maltby, Champaign.

IOWA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. T. O. Douglass, Grinnell.
Secretary—Miss Ella E. Marsh, Box 232, Grinnell.
Treasurer—Mrs. M. J. Nicholas, 1513 Main St., Dubuque.

MICHIGAN.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. George M. Lane, 179 West Alexandrine Ave., Detroit.
Secretary—Mrs. Leroy Warren, Olivet.
Treasurer—Mrs. E. F. Grabill, Greenville.

WISCONSIN.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. H. A. Miner, Madison.
Secretary—Mrs. A. A. Jackson, Janesville.
Treasurer—Mrs. C. M. Blackman, Whitewater.

MINNESOTA.

WOMAN'S HOME MISSIONARY UNION.

President—Miss Katherine W. Nichols, 230 East Ninth Street, St. Paul.
Secretary—Miss Gertrude A. Keith, 1350 Nicollet Avenue, Minneapolis.
Treasurer—Mrs. M. W. Skinner, Northfield.

NORTH DAKOTA.

WOMAN'S HOME MISSIONARY SOCIETY.

President—Mrs. A. J. Pike, Dwight.
Secretary—Mrs. Silas Daggett, Harwood.
Treasurer—Mrs. J. M. Fisher, Fargo.

SOUTH DAKOTA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. A. H. Robbins, Bowdle.
Secretary—Miss Ida E. Willcutt, Willow Lake.
Treasurer—Mrs. A. A. Clark, Lake Preston.

NEBRASKA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. T. H. Leavitt, 837 So. 13th Street, Lincoln.
Secretary—Mrs. E. S. Smith, Beatrice.
Treasurer—Mrs. D. B. Perry, Crete.

MONTANA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs F. D. Kelsey, Helena.
Secretary—Mrs. W. S. Bell, Helena.
Treasurer—Mrs. S. A. Wallace, Billings.

MISSOURI.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. A. W. Benedict, 3841 Delmar Avenue, St. Louis.
Secretary—Mrs. E. H. Bradbury, 3855 Washington Ave., St. Louis.
Treasurer—Mrs. A. E. Cook, 4145 Bell Avenue, St. Louis.

KANSAS.

WOMAN'S HOME MISSIONARY SOCIETY.

President—Mrs. F. J. Storrs, Topeka.
Secretary—Mrs. George L. Epps, Topeka.
Treasurer—Mrs. J. G. Dougherty, Ottawa.

OREGON.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. John Summerville, 275 Washington St., Portland.
Secretary—Mrs. O. W. Lucas, Oregon City.
Treasurer—Mrs. T. E. Clapp, 323 West Park St., Portland.

WASHINGTON.

WOMAN'S MISSIONARY ASSOCIATION.

President—Mrs. W. E. Dawson, Seattle.
Secretary—Mrs. N. F. Cobleigh, Walla Walla.
Treasurer—Mrs. W. R. Abrams, Ellensburg.

CALIFORNIA.

WOMAN'S HOME MISSIONARY SOCIETY.

President—Mrs. H. L. Merritt, 686 34th Street, Oakland.
Secretary—Miss Grace E. Barnard, 677 21st St., Oakland.
Treasurer—Mrs. J. M. Havens, 1329 Harrison St., Oakland.

SOUTHERN CALIFORNIA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Emma Cash, 1710 Temple St., Los Angeles.
Secretary—Mrs. H. K. W. Bent, Pasadena.
Treasurer—Mrs. E. A. Spencer, 419 W. Second St., Los Angeles.

COLORADO AND WYOMING.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. J. W. Pickett, White Water Colorado.
Secretary—Miss Mary L. Martin, 106 Platte Ave., Colorado Springs, Colorado.
Treasurer—Mrs. S. A. Sawyer, Boulder, Colorado.
Treasurer—Mrs. W. L. Whipple, Cheyenne, Wyoming.

*For the purpose of exact information, we note that while the W. H. M. A. appears in this list as

a State body for Mass. and R. I., it has certain auxiliaries elsewhere. We would suggest to all ladies connected with the auxiliaries of State Missionary Unions, that funds for the American Missionary Association be sent to us through the treasurers of the Union. Care, however, should be taken to designate the money as for the American Missionary Association in case undesignated funds will not reach us.

OKLAHOMA.

WOMAN'S MISSIONARY UNION.

President—Miss M. McConnell, Guthrie.
Secretary—Mrs. L. E. Kimball, Guthrie.
Treasurer—Mrs. C. A. McNabb, Oklahoma.

UTAH.

WOMAN'S MISSIONARY UNION.

President—Mrs. Lydia Tichehor Bailey, 2454 Adams Ave., Ogden.
Secretary and Treasurer—Mrs. W. S. Hawkes, 132 Sixth St., E., Salt Lake City.

LOUISIANA.

WOMAN'S MISSIONARY UNION.

President—Mrs. R. C. Hitchcock, New Orleans.
Secretary—Miss Jennie Fyfe, 490 Canal St., New Orleans.
Treasurer—Mrs. C. S. Shattuck, Hammond.

MISSISSIPPI.

WOMAN'S MISSIONARY UNION.

President—Miss Sarah Dickey, Clinton.
Secretary—Miss Alice Flagg, Tougaloo.
Treasurer—Miss Mary Gibson, Tougaloo.

ALABAMA.

WOMAN'S MISSIONARY UNION.

President—Mrs. H. W. Andrews, Talladega.
Secretary—Miss S. S. Evans, 2519 Third Ave., Birmingham.
Treasurer—Miss M. K. Lunt, Selma.

FLORIDA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. S. F. Gale, Jacksonville.
Secretary—Mrs. Nathan Barrows, Winter Park.
Treasurer—Mrs. L. C. Partridge, Longwood.

TENNESSEE, KENTUCKY AND ARKANSAS.

WOMAN'S MISSIONARY UNION OF THE CENTRAL SOUTH ASSOCIATION.

President—Mrs. E. M. Cravath, Nashville, Tenn.
Secretary—Mrs. H. S. Bennett, Nashville.
Treasurer—Mrs. G. S. Pope, Grand View, Tenn.

NORTH CAROLINA.

WOMAN'S MISSIONARY UNION.

President—Miss M. E. Wilcox, Beaufort.
Secretary—Miss A. E. Farrington, Raleigh.
Treasurer—Mrs. G. S. Smith, Raleigh.

TEXAS.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. S. C. Acheson, 149 W. Woodard St., Denison.
Secretary—Mrs. Mary A. McCoy, 122 No. Harwood St., Dallas.
Treasurer—Mrs. C. I. Scofield, Dallas.

GEORGIA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. A. F. Sherrill, 236 West Peachtree St., Atlanta.
Secretary—Miss Willie Reynolds, Barnesville.
Treasurer—Miss Virginia Holmes, Barnesville.

RECEIPTS FOR SEPTEMBER, 1891.

THE DANIEL HAND FUND,

For the Education of Colored People.

FROM

MR. DANIEL HAND, GUILFORD, CONN.

Income for September.....	\$20,899 25
Income previously acknowledged.....	32,684 55
	<hr/> \$ 53,583.80 <hr/>

CURRENT RECEIPTS.

MAINE, \$757.98.

Alfred. Ladies' Cong. Miss'y Soc., by Mrs. Laura A. Littlefield, for Pleasant Hill, Tenn.....	20 00
Blue Hill. Mrs. A. D. Hinckley's S. S. Class, bal. to const. REV. HENRY A. FREEMAN L.M.....	5 00
Bridgton. First Cong. Ch.....	13 00
Calais. First Cong. Soc.....	38 00
Cumberland Center. Cong. Ch. and Soc.....	50 00
Dedham. Cong. Ch.....	2 00
East Otisfield. Y. P. S. C. E., Bbl. of C., for Grand View, Tenn.....	55 87
Gorham. First Cong. Ch. and Soc.....	11 54
Machias. Centre St. Cong. Ch.....	10 00
Hiram. Mrs. J. P. Hubbard, ad'l.....	3 00
Madison. First Cong. Ch.....	5 00
Monson. R. W. Emerson.....	34 00
Portland. High St. Cong. Ch., for Bible Sch., Fisk U.....	30 00
Portland. E. T. Burrowes, 25; "A Friend," Second Parish, 5, for Talladega C.....	12 00
Presque Isle. Cong. Ch. and Soc.....	6 00
Warren. Second Cong. Ch.....	2 00
Woolwich. Mrs. J. P. Trott.....	25 00
Maine Woman's Aid to A. M. A., by Mrs. C. A. Woodbury, Treas., for Woman's Work:	
Auburn. High St. Ch.....	7 75
Auburn. West Ch.....	2 00
Bar Harbor.....	81 55
Brunswick. "In memory of Mrs. Lincoln".....	22 12
Cumberland.....	5 25
Farmington.....	12 00
Freeport.....	40 00
Freeport, South.....	10 00
Gray.....	10 10
Harpwell.....	30 00
Lewiston.....	17 50
Minot Center.....	4 15
Minot, West.....	5 60
Mechanic Falls.....	17 50
New Gloucester.....	7 00
North Yarmouth.....	3 75
Phillips.....	50 00
Portland. State St. Ch.....	2 00
Springfield. Children's Mission Band.....	25 00
Thomaston. Ladies of Cong. Ch.....	30 00
Turner.....	43 80
Yarmouth.....	8 50
Wilton.....	

460 57

NEW HAMPSHIRE, \$509.82.

Auburn. Cong. Ch. and Soc.....	11 00
Bath. Cong. Ch. and Soc.....	7 54
Colebrook. Cong. Ch. and Soc.....	10 00
Concord. First Cong. Ch., to const. CHARLES H. RICHARDSON, SUSAN F. ABOTT and MARY F. GIBSON L.M's.....	100 00
Concord. Mrs. Bessie M. Gage, for Bible Sch., Fisk U.....	4 00
Dunbarton. Cong. Ch. and Soc.....	23 00
Exeter. Miss Hannah S. Tuck, 5; Mrs. Harriet E. Tilton, 2, for Bible Sch., Fisk U.....	7 00
Fitzwilliam. Mrs. Louisa Hill.....	10 00
Gilmanton. Mrs. Mary E. Hidden.....	10 00
Hanover. Dartmouth Sab. Sch., for Fort Berthold Indian M.....	25 00
Haverhill. Cong. Ch.....	15 00
Nashua. "Friends," 56; Talent Mission Circle, 25, for Bell, Greenwood, S. C.....	81 00
Pelham. Mrs. E. W. Tyler, for freight to Harriman, Tenn.....	2 00
Peterboro. Union Evan. Ch.....	45 00
Portsmouth. North Cong. Ch. and Soc.....	118 23
Walpole. Miss H. J. Gilson, Bbl. of C., for Lexington, Ky.....	5 00
Webster. Mrs. Buxton.....	10 00
"A".....	

LEGACY.

Cornish. Estate of Mrs. Sarah W. Westgate, by Hon. Albert E. Wellman, First Trustee.....	26 00
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VERMONT, \$361.88.

Barton Landing. Children's Miss'y Soc., ad'l, by Emma S. Austin, Treas., for Santee Agency, Neb.....	5 00
Benson. Miss J. Kent, 2.50; "E. S. K. H., "2.....	4 50
Burlington. "Friend," 10; G. H. Perkins, 10; Mrs. M. A. Holden, 1, for Bible Sch., Fisk U.....	21 00
Chelsea. Cong. Ch.....	15 52
Chester. J. L. Fisher.....	10 00
East Hardwick. M. S. Stone.....	10 00
East Poultney. Mrs. Jane G. Wilcox (5 of which for Mountain Work).....	15 00
Enosburg. Memorial Ch.....	17 28
Hartford. Second Cong. Soc.....	100 00
Lower Waterford. Cong. Ch.....	4 87
Pawlet. "A Friend".....	5 00
Saint Albans. Cong. Ch.....	60 00

Saint Johnsbury. S. S. Class North Cong. Ch., 5; Henry A. Jones, 3; Mr. and Mrs. H. May, 1; "Friend," 50 cts., for Bible Sch., Fisk U.	9 50	Milton. First Cong. Ch., ad'l.	1 00
Shoreham. Cong. Ch. and Soc.	15 00	Monson. Mrs. N. M. Field.	100 00
South Hero and Grand Isle. Cong. Ch.	14 90	Natick. First Cong. Ch.	150 00
Swanton. Cong. Ch.	2 50	Newton. Elliot Ch., for Bible Sch., Fisk U.	193 26
West Brattleboro. Cong. Ch., 21.71; "A Friend," 10.	31 71	" Elliot Ch.	150 00
Westminster. Cong. Ch. and Soc.	15 10	Newton. Mrs. Billings, for Freight to Williamsburg, Ky.	2 25
Worcester. Mrs. S. S. Hobart, 4.25; Ladies, 75 cts., for McIntosh, Ga.	5 00	Northampton. A. L. Williston, 300; First Ch., 215.08.	515 08
MASSACHUSETTS, \$11,794.29.		North Andover. Cong. Ch. and Soc., ad'l.	50 00
Abington. Mrs. H. K. Pierce.	2 00	North Brookfield. First Cong. Ch. and Soc.	65 02
Andover. Free Christian Ch.	28 00	North Brookfield. Dividend.	1 50
Andover. Sab. Sch. South Cong. Ch., 25; Boy's Bible Class, 25, for Pleasant Hill, Tenn.	50 00	North Chelmsford. Second Cong. Ch.	56 00
Bedford. Church of Christ.	20 00	North Carver. Cong. Ch. and Soc.	6 50
Beverly. Dane St. Sab. Sch., for Mt. Verde, Tenn.	100 00	Northfield. "Friends," for Indian M., Northfield Mission, No. 2.	134 34
Beverly. Sab. Sch. Dane St. Cong. Ch., for Student Aid, Fisk U.	50 00	North Leominster. Mrs. A. G. Boutelle's S. S. Class, for Mountain Work.	6 00
Billerica. Cong. Ch.	15 00	Norton. Mrs. E. B. Wheaton, 50; Trin. Cong. Ch., 7.98.	57 98
Blackstone. Cong. Ch.	10 00	Norton. Sab. Sch. of Trin. Ch., for Indian M.	5 00
Boston. Mrs. Susan C. Warren, for Pleasant Hill, Tenn.	100 00	Pepperell. Sab. Sch. Cong. Ch., 18; "A Friend, 1, for Bell, Greenwood, S. C."	19 00
Y. P. S. C. E. of Park St. Ch., for Indian Sch'p.	50 00	Pepperell. Y. P. S. C. E., for Atlanta U.	5 00
Geo. Bidwell, for Student Aid, Fisk U.	5 00	Pepperell. Evan. Cong. Ch.	11 08
W. C. Bates, for Bible Sch. Fisk U.	2 00	Phillipston. Mrs. L. L. C. Mixer.	1 00
Dorchester. Second Cong. Ch.	103 18	Quincy. Cong. Ch., 10; Primary Dept. Sab. Sch. Cong. Ch., 5.	15 00
South Boston. Ladies' Aux. of Phillips Ch.	10 00	Randolph. Cong. Ch. (10 of which from Sab. Sch.)	157 15
Charlemon. Master George Eddy, for Indian M.	1 00	Raynham. First Cong. Ch. and Soc.	28 70
Chelsea. First Cong. Ch.	12 00	Rockport. First Cong. Soc.	13 35
Chelsea. Miss M. E. Brooks, 10; Miss S. R. Brooks, 5, for Mountain Work.	15 00	Salem. Sab. Sch. of South Cong. Ch., for Bible Sch., Fisk U.	23 66
Chelsea. "J. P." of Third Cong. Ch., for Tillotson Inst.	5 00	Saundersville. Cong. Ch. and Soc.	9 56
Clinton. F. O. F. Scherr, for Bible Sch., Fisk U.	2 00	Southbridge. Extra Penny a Day Band Cong. Ch., for Rosebud Indian M.	41 64
Cummington. Mrs. H. M. Porter.	5 00	South Braintree. Cong. Ch.	11 00
Danvers. First Cong. Ch.	117 75	South Deerfield. Cong. Ch. and Soc., 21.74; Sab. Sch. Cong. Ch., 3.29.	25 03
East Wareham. "Two Friends".	10 00	South Franklin. S. D. Hunt.	2 00
Everett. First Cong. Ch.	12 43	South Hadley. First Cong. Ch., 21; Mrs. Maria B. Gridley, 2.	23 00
Framingham. Plymouth Cong. Ch. (25 of which for Fisk U.)	125 00	South Wellfleet. Second Cong. Soc.	5 00
Fitchburg. Rollstone Cong. Ch.	75 00	Spencer. Cong. Ch., for Bible Sch., Fisk U.	33 00
Gardner. "Friends," for Bible Sch., Fisk U.	67 26	Springfield. W. H. M. S. First Ch., by Mrs. O. E. Pease, Treas. for Desks, Hillsboro, N. C.	50 00
Gardner. First Cong. Ch., to const. Rev. FRANK E. RAMSDALL L.M.	30 00	Taunton. Winslow Ch. and Soc., 68.63; Bristol Co. Y. P. S. C. E. Convention, 55c.	69 48
Great Barrington. First Cong. Ch. and Soc.	50 15	Taunton. Trinity Cong. Sab. Sch., for Bible Sch., Fisk U.	2 00
Hardwick. A Friend of Missions in Cong. Ch.	1 00	Templeton. Trin. Soc.	23 83
Hatchburg. Extra Cent a Day Band, by Mrs. A. H. Perry, for Mountain Work.	20 02	Topsfield. Cong. Ch.	36 95
Hawley. Cong. Ch.	12 00	Uxbridge. Evan. Cong. Ch. and Soc., to const. W. W. THAYER L.M.	47 78
Haverhill. Mrs. B. F. Leighton, for Bible Sch., Fisk U.	1 00	Warren. Cong. Ch.	73 77
Holyoke. Ladies' Missy Soc. of First Cong. Ch., Box of C., for Grand View, Tenn.	26 93	Wellesley. Mrs. E. C. Lord, for Bible Sch., Fisk U.	5 00
Hyde Park. First Cong. Ch.	9 35	Westboro. Ladies' Freedmens Assn., by Mrs. E. E. Bixby, Treas. for furnishing Brigham Rooms, Saluda and All Heating, N. C.	64 00
Ipswich. Linebrook Cong. Ch. (1 of which from Mrs. Martha P. Conant).	11 18	Westboro. Ladies' Freedmen's Assn., for Freight to N. C.	2 50
Lakeville. Precinct Sab. Sch.	12 95	Westford. Cong. Ch.	17 00
Lancaster. Evang. Cong. Ch.	325 00	Westhampton. Cong. Ch.	18 75
Lee. First Cong. Ch., 141.62, and Sab. Sch., 183.35.	50 00	West Newton. Cong. Ch., for Bible Sch., Fisk U.	63 52
Lowell. Elliot Ch., to const. MR. FRANK W. CORRY L.M.	20 00	West Yarmouth. Cong. Ch.	2 00
Lowell. Pawtucket Cong. Ch.	20 70	Whitman. Cong. Ch. and Soc.	43 11
Lynn. Concert, for Bible Sch., Fisk U.	50 00	Woods Holl.	8 00
Medway. Village Ch. and Soc.	38 17	Worcester. Plym. Cong. Ch., bal. to const. Dr. J. K. WARREN and J. A. TATMAN L.M's.	39 97
Methuen. First Parish Cong. Ch., 23.17; Jacob Emerson, 5.	14 33	Worcester. Plymouth Ch., to const. MRS. R. V. ARCHIBALD McCULLAGH, MRS. HARRIET B. HEYWOOD, MRS. DELIA H. WARREN, WILLIAM MAYNARD, CHARLES G. REED, Dr. F. H. HOWLAND, E. W. WARREN and F. G. KENT L.M's.	244 70
Middleton. Cong. Ch.	10 00	Massachusetts. "Thank Offering".	15 00
Millers Falls. Cong. Ch.			

Hampden Benevolent Association, by Charles Marsh, Treas:		Higganum. Cong. Ch.....	80 00
Hampden.....	8 10	Ivoryton. S. S. Class of Miss Nellie A. Davison, for Rosebud Indian M.....	4 50
Holyoke. First.....	20 00	Kensington. Sab. Sch. Cong. Ch., for Mountain Work.....	25 00
Holyoke. Second.....	81 42	Kent. Cong. Ch.....	33 21
Longmeadow. Gentlemen's Benev. Soc.	5 00	Ledyard. "In Memoriam".....	20 00
Monson.....	25 18	Meriden. First Cong. Ch., (50 of which for Indian M.) to const. MRS. GEORGE H. WILCOX, MRS. S. J. ROBY, MISS ALICE T. FROST, CALVIN C. FAIRBANKS and MRS. GEORGE H. HUMPHREY L.M's.....	250 00
South Hadley Falls.....	10 23	Middleton. Chas. G. Atkins, for Bible Sch., Fisk U.....	5 00
West Springfield. First, to const. MISS CARRIE E. BAGG L.M.....	30 00	Milton. Cong. Ch.....	8 50
West Springfield. Mitteneague.....	15 75	Modous. Miss Mary E. Dyer.....	5 00
	195 68	Mount Carmel. Cong. Ch.....	27 10
Woman's Home Missionary Association of Mass, Miss Sarah K. Burgess, Treas., for Woman's Work:		New Britain. D. M. Rogers, to const. M. HATTIE ROGERS L.M.....	30 00
On Pledge.....	552 82	New Haven. Cong. Ch., 85; Edmund Pendleton, 10; Ferry St. Ch. 1.....	96 00
For salaries of Teachers.....	277 18	New Haven. Mrs. Clark M. Elliott, for Bible Sch., Fisk U.....	2 00
For Girl's Cottage, Toulaloo, Miss.....	25 00	New Milford. First Cong. Ch.....	98 19
For Cottage, Marshallville, Ga.	5 00	Norfolk. Cong. Ch. and Soc.....	250 10
Newton. Mr. Cobb's S. S. Class, Eliot Ch., for In- dian Sch.....	18 75	North Greenwich. Cong. Ch.....	23 32
	578 75	Old Saybrook. Cong. Ch. and Soc.....	24 91
ESTATES.	\$5,504.29	Oxford. Cong. Ch.....	33 20
Whitman. Estate of Oliver G. Healy.....	5,000 00	Ridgefield. First Cong. Ch.....	23 90
Springfield. Estate of Thomas K. Baker, by Chas. H. Barrows, Ex.....	1,040 00	Somers. Cong. Ch.....	23 23
Monson. Estate of Mary S. Porter, by E. F. Morris, Trustee.....	250 00	Somerville. Cong. Ch.....	5 42
	\$11,794 29	Southbury. Cong. Ch.....	8 50
CLOTHING, BOOKS, ETC., RECEIVED AT BOSTON OFFICE.		South Killingly. Cong. Ch.....	5 00
Pelham, N. H. Mrs. E. W. Tyler, Bbl. of C., for Harriman, Tenn.....		Stafford. Mrs. Palace Thresher.....	5 00
Cambridgeport, Mass. Miss L. Palmer, 4 boxes of Basted Patchwork, for South- ern Schools.....		Terryville. Sab. Sch. Cong. Ch., for Indian Schp.....	17 50
Framingham, Mass. Mrs. A. B. Fisher, an Organ, for School in N. C.....		Thomaston. Cong. Ch., 10.60; David S. Cables, 10.....	20 60
Franklin, Mass. Mrs. M. J. Richardson, Box of Books, for Talladega C.....		Torrington. Cong. Ch. and Soc.....	10 00
Newton, Mass. Freedmen's Soc. of Eliot Ch., Two Bbls. of C., etc., val \$157.25, for All Healing, N. C.....		Unionville. First Ch. of Christ.....	50 00
Westboro, Mass. Ladies' Freedmen's Assn., 2 Bbls. of C., etc., for Saluda and All Healing, N. C., for Brigham Rooms.....		Voluntown and Sterling. Cong. Ch., bal. to const. JOHN R. GALLUP L.M.....	8 17
RHODE ISLAND, \$61.50.		Washington. Cong. Ch., to const. Mrs. S. J. NETTLETON, ORESTES HICKOX and CHARLES HOLLISTER L.M's.....	97 23
Central Falls. Cong. Ch.....	59 00	Watertown. Cong. Ch.....	28 00
Pawtucket. Park Place Cong. Ch., adl., for Bible Sch., Fisk U.....	2 00	West Haven. Mrs. Emeline Smith.....	10 00
Providence. Mrs. G. M. Cruickshank, for Bible Sch., Fisk U.....	50	Windham. Cong. Ch. and Soc.....	5 00
CONNECTICUT, \$12,144.81.		Windsor. Y. P. S. C. E., for Grand View, Tenn.....	11 00
Andover. Cong. Ch.....	13 50	Woodbridge. Sab. Sch. Cong. Ch., for Bible Sch., Fisk U.....	30
Bridgeport. Sab. Sch. of South Cong. Ch., (85 of which for Indian. M.).....	60 00	Woodbridge. Dea. Wales B. French, Package of Books, Barnes' Notes.....	18 44
Broad Brook. Cong. Ch.....	13 65	Woodstock. First Cong. Ch.....	80 00
Cornwall. Second Cong. Ch.....	54 25	Woman's Home Missionary Union of Conn., by Ellen R. Camp, Sec., for Woman's Work:	20 00
Danielsonville. J. H. Bailey, for Bible Sch., Fisk U.....	1 00	Ellington, Aux.....	\$1,823 31
East Avon. Cong. Ch.....	16 00	ESTATES.	
East Haddam. First Cong. Ch.....	53 38	Rockville. Estate of George Maxwell, by Francis T. Maxwell, Executor.....	5,000 00
Farmington. "Friends," for Indian Schp., and to const. WILLIAM H. GOODHUE L.M.....	80 00	Lebanon. Estate of Chas. H. Thomas, by Erastus S. Geer, Ex.....	2,500 00
Franklin. Cong. Ch.....	5 00	Groton. Estate of Mrs. B. N. Hurlbutt.....	1,821 00
Glastonbury. Mrs. Nancy W. Goodrich, for Kitchen, Talladega C.....	61 50	Brooklyn. Estate of Mary E. Ensworth, by P. B. Sibley.....	1,000 00
Greenfield Hill. O. H. Meeker, for Bible Sch., Fisk U.....	1 00		\$12,144 31
Gulford. E. W. Leete, to const. ROBERT E. GRISWOLD L.M.....	80 00	NEW YORK, \$3,903.69	
Hadlyme. J. W. Hungerford.....	100 00	Albany. C. A. Beach.....	25 00
Hartford. Wethersfield Av. Cong. Ch.....	3 00	Brooklyn. Gen. C. T. Christensen, for Talladega C.....	25 00
Harwinton. Cong. Ch., 8.66; Mrs. Milo Watson, for Indian M., 5.....	18 66	Big Hollow. Nelson Hitchcock.....	5 00
Hebron. Cong. Ch.....	5 00	Buffalo. Ushers of First Cong. Ch., 12.50; Mrs. M. J. Egbert, 1; Miss Myrtle A. Hoag, 5, for Bible Sch., Fisk U.....	18 50
		Canandaigua. First Cong. Ch.....	19 21
		Canandaigua. Fred M. Williams, 1; C. J. Beecher, 1; for Bible Sch., Fisk U.....	2 00

Cortland. Ladies' H. M. Soc., Bbl. of C., for Grand View, Tenn.	17 00
Gaines. Cong. Ch. and Soc.	178 86
Gerry. Mrs. M. A. Sears.	10 00
Lockport. F. F. Cong. Ch.	30 70
Mount Sinai. Cong. Ch.	
Moravia. Y. P. S. C. E., by Mrs. M. O. Jennings, for Mountain Student Aid.	5 00
Munnsville. Cong. Ch.	2 50
New York. Z. Stiles Ely.	150 00
New York. H. W. DeForest, for Talladega C.	25 00
New York. Bethany Sewing Sch., for Student Aid, Talladega C.	23 88
Oneida. Edward Loomis.	10 00
Owego. Cong. Ch.	11 00
Schenectady. Mrs. R. M. Gifford, 10; Miss J. C. Paterson, 1.01; James M. Cass, 2., for Bible Sch., Fisk U.	13 01
Sherburn. Joshua Pratt, 20.; Miss Clara Belle Baker, 2., for Talladega C.	202 00
Silver Creek. W. Chapin.	10 00
Spencerport. Sab. Sch. First Cong. Ch., to const. G. W. Hill L.M.	31 25
Syracuse. Plymouth Ch., for Bible Sch., Fisk U.	13 75
Tarrytown. "A Friend"	50 00
Rochester. South Cong. Ch., adl., for Bible Sch., Fisk U.	10 00
Utica. Plymouth Cong. Ch.	6 50
Utica. Mrs. Sarah H. Mudge, for Woman's Work.	5 00
Woman's Home Missionary Union of N. Y., by Mrs. L. H. Cobb, Treas., for Woman's Work:	14 00
Fairport. Ladies' Miss'y Soc.	903 69

ESTATE.

Brooklyn. Estate of Mrs. Harriet M. Remington, by Geo. H. Nichols, Ex.	2,000 00
	\$2,903 69

NEW JERSEY, \$747.50

Arlington. Mrs. Gertrude Overacre.	1 00
Chester. First Cong. Ch.	80 00
Englewood. Rev. G. B. Cheever, D.D., deceased.	700 00
Lyons Farm. Fred W. C. Crane.	10 00
Newark. Mrs. Maria Snyder, for Talla- dega C.	2 00
Park Ridge. Sab. Sch. Cong. Ch., for Student Aid, Fisk U.	3 00
South Orange. H. B. Halsey.	1 50

PENNSYLVANIA, \$804.20

Farmers Valley. Mrs. E. C. Olds, for Mountain Work.	2 00
Pittsburg. "Helpers" First Cong. Ch.	6 00
Woman's Missionary Union of Penn., by Mrs. T. W. Jones, Treas.	10 00
Cambridgeboro. Woman's Soc.	18 00

ESTATE.

Pittsburg. Estate of Chas. Avery.	786 20
	\$804 20

OHIO, \$988.97.

Canfield. Cong. Ch.	5 00
Center Belpre. Sab. Sch. Cong. Ch.	1 00
Cleveland. Jennings Ave. Cong. Ch., 25; First Cong. Ch., 18.95; "Helpers" First Cong. Ch., (5 of which for Student Aid), 15.	58 95
Cleveland. Mrs. L. H. Spelman, for Stu- dant Aid, Atlanta U.	20 00
Cleveland. Euclid Av. Cong. Ch., In- dividuals, 6.75; Mrs. Pelton, 50c, for Bible Sch., Fisk U.	7 25

Cleveland. "A Friend," Gold watch, val. 75.	
Columbus. Eastwood Cong. Ch.	12 65
Harbor Cong. Ch.	5 00
Hudson. Cong. Ch.	8 00
Medina. Cong. Ch., to const. ROBERT G. CALVERT, Mrs. O. M. JACKSON and Mrs. G. S. TAYLOR L.M's.	185 37
Medina. A. I. Root, for Student Aid,	
Macon, Ga.	70 00
Mount Vernon. Concert First Cong. Ch., adl., for Bible Sch., Fisk U.	38 50
Newark. First Welsh Cong. Ch., 11.50; Thomas D. Jones, 10.	21 50
North Bloomfield. WILLIAM C. SAVAGE, bal. to const. himself L.M.	10 00
Rootstown. Cong. Ch.	20 30
Springfield. First Cong. Ch.	16 40
Toledo. Washington St. Cong. Ch., 19.05; Lagrange St. Cong. Ch., 4.	23 05
Ohio Woman's Home Missionary Union, by Mrs. F. D. Wilder, Treas., for Woman's Work:	
Columbus. Eastwood Ch., Mrs. P. L. Alcott, (50 of which for Indian M.)	100 00
	\$552 97

ESTATE.

Mechanicstown. Estate of Benjamin Manifold, by William Boyd, Adm.	436 00
	\$988 97

ILLINOIS, \$6,365.77.

Alton. Ch. of the Redeemer.	12 05
Amboy. Cong. Ch., to const. MISS MARY E. TRAVERS L.M.	40 00
Aurora. Mrs. J. L. Greenfield, for Freed- men in Ala., and to const. Mrs. J. G. RALPH L.M.	30 00
Aurora. N. L. James.	10 00
Bunker Hill. Cong. Ch., 4.31, and Sab. Sch., 3.69, for Student Aid, Grand View, Tenn.	8 00
Chicago. Union Park Ch., 220.77; South Cong. Ch. W. H. M. U., 25.	245 77
Chicago. Mrs. E. M. Beard, for Student Aid, Fisk U.	17 50
Collinsville. S. F. Wadsworth.	10 00
Dundee. Cong. Ch.	25 64
Farmington. J. W. Newell.	25 00
La Salle. Cong. Ch.	20 90
Lowell. "V. G. L."	2 00
Lyndon. J. M. Hamilton.	15 00
Moline. "A Friend"	10 00
Oak Park. Ridgeland C. E. Soc., by Miss I. C. Smith, for Mountain Student Aid.	15 00
Ontario. Cong. Ch.	11 40
Payson. Cong. Ch., to const. GRACE PRINCE ROBBINS L.M.	34 00
Pecatonica. Seward Grove Sab. Sch.	4 64
Pittsfield. Cong. Ch.	18 22
Pittsfield. "A Friend," to const. REV. H. A. BUSENELL L.M.	30 00
Princeton. First Cong. Ch.	62 61
Roscoe. Mrs. A. A. Tuttle.	5 00
Sheffield. Cong. Ch.	47 62
Sparta. P. B. Gault, 1; J. Hood, 1; B. Crawford, 1; J. Alexander, 50c; D. A. Foster, 50c.	4 00
Toulon. Cong. Ch.	22 03
Illinois Woman's Home Missionary Union, by Mrs. C. E. Maltby, Treas., for Woman's Work:	
Chebanse.	5 00
Chicago. Leavitt St.	2 49
Highland.	2 50
Morris.	10 00
Oak Park.	78 75
Paxton.	1 00
Rantoul.	5 00

MISSOURI, \$74.20.	
Hannibal. Pilgrim Cong. Ch., <i>for ed. Freedmen and Indians</i>	12 20
Kansas City. Clyde Cong. Ch.....	25 00
Kidder. S. C. Coult.....	10 00
Lebanon. Cong. Ch.....	27 00

KANSAS, \$13.00.	
Osawatomie. Cong. Ch.....	12 00
Topeka. First Cong. Ch.....	1 00

NEBRASKA, \$75.79.	
Clarkson. George Hanger.....	1 00
Dover. Camp Creek Cong. Ch.....	12 00
Fairmount. Y. P. S. C. E. of Cong. Ch.....	10 00
Hastings. First Cong. Ch.....	7 17
Red Cloud. Cong. Ch.....	6 12
Verdon. Cong. Ch.....	12 50
York. First Cong. Ch.....	27 00

NORTH DAKOTA, \$10.00.	
North Dakota Woman's Home Missionary Soc. Mrs. Mary M. Fisher, Treas.	
Buxton. Mission Band.....	5 00
Cummings. Sab. Sch.....	5 00
	10 00

SOUTH DAKOTA, \$70.95.	
Clark. Cong. Ch., 7.50, and Sab. Sch., 1.88	9 38
Iroquois. Cong. Ch.....	2 00
South Dakota Woman's Home Miss'y Union, by Mrs. A. A. Clark, Treas.	
Bondle. W. M. Soc.....	3 80
Custer City. W. M. Soc.....	2 00
Elk Point. W. M. Soc.....	1 45
Huron. W. M. Soc.....	4 82
Iroquois. "Young Helpers".....	2 00
Lake Preston. W. M. S.....	3 50
Oahe Agency. Shiloh Ch.....	2 00
Redfield. W. M. S.....	5 33
Santee Agency. "Pilgrim Church".....	2 50
Sioux Falls. W. M. S.....	16 60
Sioux Falls. "King's Daughters".....	1 84
Vermillion. W. M. S.....	4 00
Yankton. W. M. S.....	7 76
Yankton. Y.P. Mission Band.....	2 00
	59 60

UTAH, \$10.00.	
Ogden. First Cong. Ch.....	10 00

CALIFORNIA, \$56.70.	
Petaluma. Cong. Ch.....	8 70
San Francisco. Third Cong. Ch.....	38 00
Stockton. Rev. J. C. Holbrook.....	10 00

OREGON, \$1,013.63.	
Forest Grove. Cong. Ch.....	13 63

ESTATE.	
Forest Grove. Estate of Alvin T. Smith, by M. C. George.....	1,000 00

WASHINGTON, \$16.90.	
Skokomish. Cong. Ch., 15; Little Workers, 1.90.....	16 90

DISTRICT OF COLUMBIA, \$25.00.	
Washington. Gen. E. Whittlesey.....	25 00

KENTUCKY, \$8.50.	
Rutherford. By Rev. C. Farnsworth.....	3 00
Williamsburg. Rev. Samuel Sutton.....	5 50

TENNESSEE, \$10.00.	
Nashville. Cong. Ch. of Fisk U.....	10 00

NORTH CAROLINA, \$7.69.	
Dry Creek. Cong. Ch.....	2 19
Nalls. Cong. Ch.....	25
Wilmington. Cong. Ch.....	3 25
Strleby. Cong. Ch.....	2 00

GEORGIA, \$11.52.	
Andersonville. Cong. Ch.....	1 50
Byron. Cong. Ch.....	1 50
McIntosh. Mrs. E. A. Jones.....	5 00
Nelson. Sab. Sch., by S. E. King, Treas.	2 00
Woodville. Pilgrim Ch., 90 cts.; Pilgrim Givers, 37 cts.; Rev. J. H. H. Sengstacke, 25 cts.....	1 52

ALABAMA, \$65.23.	
Athens. Sab. Sch., by M. F. Wells, <i>for Indian M.</i>	20 00
Marion. Sab. Sch. Cong. Ch., by Rev. W. I. Ledyard, <i>for Mountain Work</i>	12 23
Talladega. Cong. Ch., <i>for Student Aid, Talladega C.</i>	33 00

LOUISIANA, \$3.25.	
Roseland. Cong. Sab. Sch.....	3 25

TEXAS, \$50.65.	
Helena. Cong. Ch.....	50 65
Donations.....	\$14,120 26
Estates.....	26,356 85
	\$40,477 11

INCOME, \$1,505.00.	
Avery Fund, <i>for Mend M.</i>	1,315 00
C. B. Fisk Sch'p Fund, <i>for Fisk U.</i>	7 50
De Forest Fund, <i>for President's Chair, Talladega C.</i>	182 50
	1,505 00

TUITION, \$1,802.43.	
Wilmington, N. C. Tuition.....	5 00
Grand View, Tenn. Tuition.....	32 59
Pine Mountain, Tenn. Tuition.....	1 00
Cotton Valley, Ala. Tuition.....	15 01
Cotton Valley, Ala. Public Fund.....	175 00
Nat. Ala. Tuition.....	2 25
Talladega, Ala. Tuition.....	71 58
Tougaloo, Miss. State Appropriation.....	1,500 00
	1,802 43
United States Government Appropriation <i>for the Education of Indians</i>	999 00

SLATER FUND APPROPRIATIONS.	
Memphis, Tenn.....	1,200 00
Nashville, Tenn.....	2,200 00
Macon, Ga.....	8 00
Talladega, Ala.....	1,900 00
Tougaloo, Ala.....	2,000 00
New Orleans, La.....	1,500 00
Austin, Tex.....	900 00
	10,600 00
Proceeds Sale of Lands.....	3,254 14

Total for September.....	\$58,637 68
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SUMMARY.	
Donations.....	\$186,230 45
Estates.....	158,664 97
	\$344,895 42
Income.....	10,729 90
Tuition.....	44,988 27
United States Government.....	14,417 68
Slater Fund.....	10,600 00
Sale of Lands.....	3,254 14

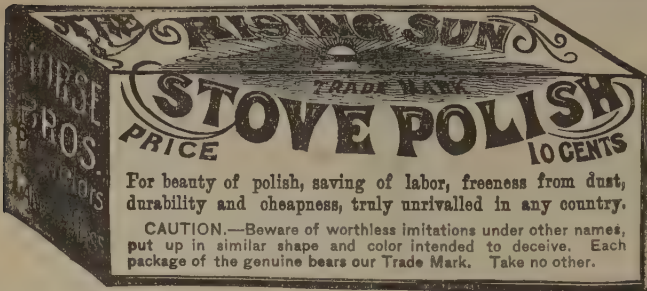
Total from Oct. 1st to Sept. 30th....	\$428,885 41
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FOR THE AMERICAN MISSIONARY.	
Subscriptions for September.....	\$ 22 00
Previously acknowledged.....	702 11

Total.....	\$724 11
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DECEMBER, 1891.

VOL. XLV.

NO. 12.

The American Missionary

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THE AMERICAN MISSIONARY.

VOL. XLV.

DECEMBER, 1891.

No. 12.

American Missionary Association.

THE ANNUAL MEETING.

The Forty-fifth Annual Meeting of the American Missionary Association, recently held in Cleveland, Ohio, was characterized by features of marked interest. It reported the highest figures of current receipts and expenditures in the whole history of the Association; it continued the gratifying record of freedom from debt; it discussed fully the report of the special Committee of Conference, and adopted the resolutions as amended unanimously; and it accepted the invitations of Adelbert and Oberlin Colleges. The admirable sermon of Dr. Lyman was a fitting and uplifting introduction to the whole series of reports, addresses and discussions that followed.

The special interest of the meeting centered in the discussion on the report of the Committee of Conference. This Committee was appointed at the previous meeting in Northampton, on the motion of one of the Secretaries, for conference with the executive officers and for suggestions in view of the enlarged work of the Association. The Committee was composed of some of the most earnest and intelligent friends of the Association, and they considered the matters committed to them with care, and, as was manifest, with the sole desire to promote the best interests of the work of the Association. The report was full and closed with a series of eight resolutions which embodied the conclusions reached by the Committee. Almost the entire day of Wednesday was devoted to the discussion. Some differences of opinion were developed and these differences had the freest utterance. A few of the resolutions were amended, and all were then adopted with such entire unanimity that the doxology was fittingly and feelingly sung at the close. Dr. Taylor, who had watched the discussion

with great interest, expressed his sense of its fairness and Christian courtesy in these words :

" I don't think I was ever present at a discussion which had in it elements of unpleasantness, that was so delightfully carried on. It was conducted in an entirely Christian spirit, with loyalty to Christ and loyalty to this Association. I watched it with extreme care and I must say that the Christian spirit and deportment of the members was beyond all praise. We have made it plain to the world that there is at least one body so people who can carry on a serious discussion without losing temper or using unchristian language. It was an anxious time for me, however, as I was not prepared for it, and I never sang the doxology more heartily in my life than at the close of the discussion."

It is, perhaps, needless to add that the Executive Committee and the officers of the Association accept most heartily, and will aim to carry out fully, the deliverances of the Annual Meeting.

The reception at the Adelbert College was given on Thursday afternoon. The visitors were courteously welcomed by President Thwing in the well-appointed buildings of the college near Dr. Ladd's church, and the services, consisting of music and addresses, was enjoyable. The visit to Oberlin on Friday occupied the larger part of the day. Oberlin and the Association had in the early times close relations to each other, and some of the addresses had special reference to this fact. Oberlin is famous for the culture of music, and the services of choir and glee-club enlivened the exercises. A bountiful collation and the inspection of the numerous college buildings terminated the visit.

The preparations for the meeting in Cleveland were complete in every respect. Not only Dr. Ladd and his church, but the pastors and other churches united in the preparation and the welcome. The thanks of the Association, couched in courteous language were presented by District Secretary Hiatt, and were unanimously and heartily approved.

The literature of the meeting is as usual not only valuable but abundant. A full account of the proceedings of the meeting, with the reports, addresses and discussions, has been published and can be obtained from this office. The sermon of Dr. Lyman will be printed in connection with the Annual Report.

The officers of the Association were re-elected with a few exceptions. Dr. Abbott and Mr. Champlin resigned from the Executive Committee—both with expressions of hearty and continued interest in the work of the

Association. Dr. Abbott's resignation was reluctantly given, but seemed to him to be demanded by the pressure of other duties. Mr. Champlin has removed from the city. Mr. Chas. P. Peirce, who has served so long and so acceptably as an auditor, was elected to the Executive Committee in the place of Mr. Champlin, both being members of Dr. Virgin's church, and Gen. C. T. Christensen was elected in the room of Dr. Abbott, of whose church he is a member. Dr. Twichell of Hartford, was elected to fill the vacancy occasioned by the removal of Rev. Dr. Johnson to Chicago. Mr. R. S. Barnes of New York was appointed auditor in the place of Mr. Peirce.

We devote several pages of this number of the *MISSIONARY* to interesting items from the field. They are cheery and encouraging—some of them touching. The conversion of the girl S.— is a striking illustration of the power of Divine grace. On another page we give an article written by Miss Collins, entitled "Again No Debt." We rejoice with her that our editorial under that title presented a true and gratifying statement of the facts. But she has turned a new side-light on the subject which we commend to the prayerful consideration of our readers.

RESIGNATION OF REV. C. W. SHELTON.

The resignation by Rev. C. W. Shelton, of the Financial Secretaryship of Indian Missions has already been announced in the public press. Brother Shelton has co-operated in the service of the Association with great earnestness and activity for a number of years, having filled a District Secretaryship previously to taking the position he has just vacated. He was lately offered a District-Secretaryship in our service which he declined. Whatever may be his future work, he will carry with him the good will and best wishes for his welfare of his brethren, with whom he has co-operated with so much zeal, energy and efficiency in the past.

THE SUCCESSFUL CAREER OF AN AFRO-AMERICAN.

Under this title, a recent number of the *Northampton Daily Herald* gives an interesting sketch of Prof. Wm. Howard Day, D.D., the distinguished educationist, who, a few weeks ago, was elected President of the School Board of Control, of Harrisburg, Penn., which body has all the school interests in the city of Harrisburg under its charge.

Our readers will, perhaps, be surprised from this statement to learn that Prof. Day is a colored man, and many of our readers will be gratified to know that, as a lad, he received his first uplift in the struggle of life from

our highly esteemed friend of former days, John Payson Williston, of Northampton, Mass. Mr. Day was born in the City of New York, and attended a school which was visited by Mr. Williston, who saw that the lad was unusually bright and worthily ambitious, and who right then and there quietly made up his mind to give the keen-witted dark-skinned boy the helping hand. He secured the mother's consent, and "adopted the boy as almost his own son." The lad passed through the persecutions incident to his race in school and society, but he always had his big-hearted benefactor behind him.

Amusing as well as exasperating were some of these experiences : as, for instance, the result of the refusal to permit young Day to sing in the choir of the "old church," when he was acknowledged as one of the "finest singers of the county." Here again Mr. Williston put a firm foot solidly down on the shamefully unchristian and cruelly unjust snobbery of race prejudice and said "the boy should sing in God's house," and the boy sung there, and it wasn't long before every objector was so heartily ashamed of the senseless objection that it was nearly impossible to find anybody who remembered that anybody had objected ! Some of our long-resident citizens who were Day's school-mates in the public school here say that the lad's brightness as a scholar soon became a matter of public pride, he excelling all his mates in their ambitious attempts at school oratory, it being an event anticipated by pupils, teachers and visitors when "Willie Day was going to speak."

After encountering objections to his color in Williams College, he entered Oberlin College in 1843, where he graduated in 1847, among the foremost in his class of over fifty members. Among his classmates was General Cox, afterwards Governor of Ohio and U. S. Secretary of the Interior. It was our privilege to know Mr. Day while he was in Oberlin.

After a successful career as editor and public speaker at home and abroad, Prof. Day fixed his residence in Harrisburg, where he has now received his well-earned and high position. All honor to John P. Williston for his bounty and to Mr. Day for deserving it!

ITEMS.

The Rev. D. R. Atkins, who six years ago got a Siamese and his wife to unite with his church in Dakota, and his children into Sunday-school, has succeeded in getting five Chinamen to attend the Congregational Sunday-school of which he is pastor in Calumet, Mich. One of them has become an interested attendant at church.

The incident related in our issue of a fortnight ago of Rev. B. A. Imes was given as it was told at the last meeting of the Boston Congregational

Club. Mr. Imes declares that he is not conscious of being the hero of the story and would like further information about the \$150 which was said to have been presented to him by the steamship company. A later correction, however, confirms the account, except that the chief actor was a colored Baptist minister of Jamaica who was a delegate to the Baptist convention held in London shortly after the Congregational Council. Rev. Dr. Wolcott Calkins of Newton, Mass., who is one of the authorities for the story, is personally acquainted with him.

The Congregationalist.

THE FIELD.

ITEMS.

SAVANNAH, GA.—All seats in the school are filled, and I am obliged daily to turn pupils away.

WILMINGTON, N. C.—The school is progressing finely thus far. The new teachers are working in well and in some respects the school is going on better than ever before. We have about all we can possibly accommodate now in attendance.

Miss Jennie Curtis writes:

I want to tell you how much I am enjoying the work in McIntosh. It is such a wonderful experience to see mothers with dignified humility confessing their ignorance and willing to sacrifice all comforts that they may lift their children above the ignorance they so keenly deplore. And the children are so eager for knowledge, so grateful for the interest manifested by the teachers. It makes me very patient with their dullness only to remember the generations of servitude which engendered it.

Mr. Sargent writes:

The church work at Thomasville, Ga., is of a very encouraging nature. Aside from its influence in and over the school, it is now reaching out into the community around it. During the last few weeks eight have united with the church, making our number now forty-two, with encouragement for future growth. Since Feb. 1st of this year, when the church was organized with fourteen, she has tripled that number. The best of it all is that they are, with but one or two exceptions, active members; especially true is it of our recent additions. The church, in my opinion, has excellent material for growth, and it will be our business to help lay a foundation for a strong and growing church, well instructed in its polity, doctrine, and the spirit of Christ. The school and church are in hearty sympathy with each other, the teachers are earnest and faithful workers, and are a valuable help to me in the work.

Miss Collins writes from Little Eagle Station :

Last Saturday night Special Agent Lee came here with his clerk and his interpreter and asked to stay over the Sabbath. I kept them. On Sabbath morning our little school-house chapel would not hold half the people. We opened Albert's bed-room door and that room was filled. We opened the little south room and it was filled, and many went away. I announced that in the afternoon, first we should hold a women's meeting, then a men's meeting. In this way we could take all. Mr. Lee attended the morning meeting. He was very enthusiastic in his praises of the work here. He said he had been on every Agency and had seen nothing like it. He and his clerk, Mr. Fisher, are constantly talking about these people. "How different from most Indians." So you see we have a little encouragement as we go along.

On Tuesday Major McLaughlin and a School Supervisor came out. They were delighted with our Government school here. They praised Esther and her methods, and the Supervisor begged me for her picture to show Dr. and Mrs. Dorchester. He said it was the finest looking school he had seen.

QUAINT SPEECH AND PRAYER.—One of the *able* "public brethren" said: "We mustn't hold our heads so high. We can believe ourselves some great somebody, but such confidence is dangerous. We must see that we get so low on our knees that we be as small a disciple as Paul was, and if we've ben borned of the spirit we shall live well, and with very greatly unaccepted unfaithfulness die." In prayer one says, "Ef our sinful and treacherous hearts deceive us not we are thankful that Thou hast take cared of us since we last congregated, and we thank thee that we are infallible."

DEDICATION AT ANNISTON, ALA.

REV. SPENCER SNELL.

The first Sunday in November was indeed a good day for the Congregational church at Anniston, for on that day the beautiful church edifice was dedicated. It is not only a beautiful building, but is also "beautiful for situation," (being built upon a hill overlooking the "Model City"), and ought to be the joy of the whole city.

Three services were held during the day besides the Sunday-school. At 11 A.M., Rev. J. M. Roan, of Ironaton, preached an eloquent and inspiring sermon to a good congregation. At 3 P.M., Rev. G. W. Andrews, D.D., of Talladega, preached a sermon, practical, thoughtful and powerful. Following this sermon the house was dedicated, the prayer being offered by Rev. W. H. McAlpine, pastor of one of the Baptist churches of

the city. There were present at these services about three hundred people. At 7-15 P.M., Rev. Spencer Snell, pastor of the church at Birmingham, preached to another large congregation. At that time the sacrament of the Lord's Supper was administered, Dr. G. W. Andrews and Rev. J. B. Grant officiating.

During the day there were twelve ordained ministers present, all of whom assisted in the services. Two of these were white brethren, Rev. Dr. Mann, Superintendent of buildings of the M. E. Church North, and Rev. Dr. Tinkard, of the St. Paul Methodist Church of Anniston.

We feel *very grateful* for all the American Missionary Association is doing for this field. This church has raised the one hundred dollars which we promised toward refurnishing.

DEDICATION AT MARIETTA, GA.

A new and tasteful church, which will seat about three hundred and fifty people, has just been dedicated at Marietta, Georgia. The pastor, Rev. A. C. Pinckney, is a graduate of Howard University and of our Theological Seminary in Washington. He writes us as follows :

"I am glad to inform you that our new church was dedicated on Sunday last, November 8th. The day was very beautiful and there were many out. An interesting sermon was preached by Rev. R. C. Hitchcock, Field Superintendent. The people had brought quantities of flowers, mainly roses and chrysanthemums, and every endeavor was made to show their appreciation of their new privileges. Two infants were consecrated in Christian baptism. The people are greatly encouraged."

HOW DEACON F—— DID IT.

FROM FIELD SUPERINTENDENT HITCHCOCK.

"I was born and raised in the old slave times, and couldn't learn to read when I was young, for to be caught with a book in one's hand meant a whipping. It was a crime for anyone to teach a slave to read, and so I was an old man before I got a chance, but I thank the Lord I can read now, and it is such a comfort to me to read God's holy Bible myself. I don't stop with that either, but read many a good book and paper that I get at the Sunday-school, for I never miss going ; I don't live right by the church door either, but have three miles to go."

"It was just this way it came about. When Miss D—— first came to our place and started a Sunday-school, I used to go just to look at her. She looked so good and she spoke so kindly to us, and it seemed a wonderful thing that such a nice lady should be willing to come there and try so hard to teach us. But soon I began to think of the wonderful things she taught us, of the great love of God for us, and as I saw the children learn-

ing to read, I felt ashamed that an old man like me couldn't read a word. I thought about it a heap of times when I was at work in the field, and at last a plan came into my head; I knew reading was made of words and words made of letters. I had learned that much; and the next Sunday I asked how many letters there were, and found there were only twenty-six; and I thought it would be a pity if a man couldn't get hold of one every Sunday. At that rate I thought sure in twenty-six Sundays I could read. Well, I went at it. I found it was harder than I thought, but I stuck to it. Miss D—— was kind and patient, and after a while I got all the letters. Then I found it was another job to put them together. But I did it, and now I am glad, I can tell you. I advise everybody, no matter if they are old, to take hold and learn to read."

A REMARKABLE CONVERSION.

LETTER FROM A TEACHER.

Do you remember my speaking in a former letter of a girl "Sarah," whom one of her clean respectable neighbors would *only* visit when sick, because she would "do *anything* for Jesus"?

May I tell you about Sarah, because it is American Missionary Association work, and to God's glory?

You have seen our miserable street, and know how forlorn and indeed disgusting it is. Sarah lived not far from our school, and folks, both colored and white, advised me to skip that house and Sarah. But the Master said otherwise. The dirt, the odor, the vile, low company, Sarah herself, almost took both breath and courage, but I had learned to know that it was safe and best to follow His voice.

Sarah had driven away both father and mother, as well as sisters, though her wicked brothers remained with her, and filled the house day and night with their evil companions. For six months I was their laughing-stock, and was advised for my own safety and reputation to give Sarah up, as she had always been a curse to the neighborhood, and always would be. By the way, she is yellow, gay and saucy looking, and about twenty; poor, needy and despised, yet not forgotten of God.

Near the close of last year this lost girl was found and saved. I can scarcely tell you how it came about, but I knew that it was the Lord, and *that* day, after *that* visit, I knew she was *His*. The next morning, the janitor, who had many times reproved me for wasting my time and endangering my reputation, met me at the gate, saying, "That gal has got religion, *sure*; she is beginning to clean up, and has already dumped out a cart-load of dirt."

She united with the Baptist church, sent to me for a Bible, and broke away from her evil companions. I helped her to a new dress and hat to appear in the day she was received into the church.

When I left for my vacation I bade her good-by with a glad trust in the Lord, and a song of praise.

On my return I found that Sarah's reputation was established as a changed, Christian girl, father and mother and sisters returned, though how they all manage to exist in those two rooms, is a mystery. There is no plastering, but the brown paper is covered with wall paper now, even if it is two or three kinds, and the floor has a carpet on it, even if it is old and thread-bare, and when the few chairs were a frame and vacancy, there is now a piece of carpet for a seat. In short it doesn't look like the same place, and is affecting in many ways for good the whole neighborhood.

Then I can get an audience there of young men now, who listen to me seriously while I tell them of Jesus. I found there at the first, one of the young normal students, who had dropped out of school and out of respectability. Two weeks ago in nice writing, he signed the triple temperance pledge, although not ready yet to follow Jesus. But I'm sure Jesus is following him, seeking to save, and will rescue him also. Pray for him, please; his mother's only boy—she a widow, and a humble disciple. Another one who was almost persuaded is B., whose mother I led to Jesus on our same street, the first year of my coming, and who died a peaceful, Christian death the following vacation. I had seen B. dead drunk, when he did not know it, and he could not deceive me. When I spoke of his mother, he broke down.

MOUNTAIN WHITES IN ALABAMA.

In the foot-hills of the Cumberland Mountains in Northwestern Alabama are a people called "Poor Whites" or "Tackeys." They are a peaceable, indolent and moral people. Nature has provided them with everything desirable, which if only developed would give wealth untold. But their easy-going way of life and lack of mental energy hinders and delays the development.

This little community, where I have labored four years, has advanced in some things, but it is slow work. The little "log cabins" dot the mountain-sides, where all seem to be perfectly happy, without the comforts of life.

Can you picture to your mind a cabin of two rooms, without windows, the door admitting all the light, a large fireplace, two or more beds, a few chairs and boxes constituting the household furniture; the floor very old and open; through the cracks you can see the pigs, dogs and chickens under the floor; through the roof you can see the sky, sun and stars, and feel the wind and rain! The men sit in the house with their hats on, hands in their pockets, tilted back in their chairs, without thought of where the next meal is coming from or a stick of wood to build a fire. The women all (with the exception of a few families) chew tobacco and dip

snuff ; a few smoke. They also have the largest part of the work to do. Many of them plow, split rails, hoe and plant, and always do the milking. They have no order or system about this work. With these surroundings, what can be done for the children ?

A great change has taken place among these children, who have been in the school and Sunday-school ; not so much, perhaps, in their book learning as in some other things quite as essential. They come to school with their hands and faces clean, hair combed and clothes in much better repair, their manners greatly improved. These things they do not forget, but their memories are very weak when it comes to book learning. There are some very active, bright children in school, and could they be taken away from here, would make bright men and women.

These people and children enjoy singing, although there are none who possess sweet voices. When I first came here the men always pitched the tunes, singing soprano, and the women sang tenor. We have "preaching" once a month ; the little church is always well filled on "preaching day." The children are all brought to church, but the poor mothers hear very little of the sermon, as they usually have one child in their arms and several clinging to their skirts ; always a large basket at hand, filled with corn bread, sweet potatoes and meat.

It is always well, before visiting the families, to let them know of your coming. During the spring vacation last year, I visited families who lived three or four miles away. I reached my destination in safety just before noon. After dinner it began raining ; I was obliged to stay the night. They gave me a bed in the kitchen, which was thickly inhabited with annoying insects known as "bed bugs," the rats and mice running in every direction. In the morning I went to another cabin, where I took dinner. While they were cooking over the fireplace, a kettle of potato soup had been set one side with a cover over it. The cat jumped on to it, which tilted and the two hind feet went into the soup ; all the same they had it for dinner, but I did not care for soup just then. A missionary's life is not an easy one ; there are many hardships to endure and very few pleasures.

EPISODES IN THE NEBRASKA ASSOCIATION.

BY REV. JOSEPH E. ROY, D.D.

It is fitting that the Sioux or Dakota Mission should be represented in this General Association of Nebraska, for their Santee Reservation and Santee Normal and Industrial Training School, under Rev. Dr. A. L. Riggs, are in this state. Besides their work for the Santees they have also some to report for the white settlers on that reservation. Their Indian Young People's Society of Christian Endeavor has a mission Sunday-school

among the white children out there, and Deacon Scotford, superintendent of the shops for carpentry and blacksmithing, goes out for lay preaching with a prospect of a Congregational church among the white people.

There are here the pastor, Rev. Artemas Ehnamani, Miss Anna Dawson, a teacher at Santee and graduate of Hampton; also Rev. James F. Cross of the Rosebud Mission. An evening was given to the American Missionary Association. First came an address from Miss Dawson, elegantly written and read, touching all hearts and eliciting much applause. With filial reverence and affection she had referred to her Indian mother and her Scotch father, so that the moderator, Rev. A. R. Thain, D.D., remarked that while he was proud of his Scotch blood, he yet thought that the blending of the Scotch and the Dakota had produced a fine specimen.

Then came the address from the pastor, interpreted by Mr. Cross, who gave a brief account of the Indian's conversion in prison following the uprising of 1862. As the speakers were coming down from the platform, the Rev. Mr. Cooper arose and asked if this man was in the prison at Davenport in 1862 and '63. The answer was, "Yes." "Then," said he, "I was a soldier there on guard;" whereupon the two shook hands amid vociferous applause. "Then" said the soldier, "I saw him in swimming in the Mississippi." This being interpreted to the ex-prisoner, his solemn face took on the delight of laughter, and again there was shaking of hands and applause.

Next a young man arose and said: "I have always thought that I could not shake hands with an Indian, for at the time of the uprising our family were driven out of our home, and I was carried in my father's arms to Mankato for safety. But now I am glad to take this man by the hand," and advancing he gave a hearty shake in the midst of another peal of good will.

Then another man arose and said, "Only last week I attended a council, Rev. Dan Bradley, moderator, for organizing an Indian church at the Burrell Mission, and ordaining a pastor for the same; and that young preacher, who, in the examination acquitted himself handsomely, was a son of this Indian brother." Mr. Cross's own address, entertainingly delivered, was upon the history, the difficulties and the fruits of the Dakota Mission.

Another episode occurred that evening. As Mr. Roy in his address came to hold up the first proof of the composite frontispiece of the American Missionary Association number of the *Advance*, he referred to Rev. Amos Dresser, whose portrait was there, and told the story of his scourging fifty-five years ago on the public square of Nashville, Tenn. He then asked the venerated man sitting there before him, now nearly eighty and yet a pastor in this state, to arise, and as the veteran stood up he was greeted by an ovation. Upon its subsiding, he broke out: "I did not do anything; it was all God's work."

AGAIN NO DEBT.

BY MISS M. C. COLLINS.

As I read this heading of an editorial in the *American Missionary* I hesitated, re-read, and again I read, but I found each time I read the sentence interrogatively "Again No Debt?" True enough; there were the figures. It is all straight, as the books will show—the books kept by our treasurer. But how about God's books? How will God balance the accounts? Will he say "No debt"? Will he say to this great church of ours, with its millions of dollars for luxury, "Souls, take your rest; there is no debt"? Will he say to those in darkness and ignorance as dense as night, "No man owes you anything"? Will he say to the struggling students trying to raise themselves from the low life in which they discovered themselves as soon as they were endowed with sufficient understanding to realize their condition, "Struggle on, without help, without hope; fall and arise not again. My church, my people, owe nothing to you"? Will he say to Tougaloo, reaching out for its theological school; will he say to Tillotson Institute, to the poor whites in the Kentucky mountains, to the new hospital plan at Santee, to the people at One Bull's village and at Red Fisher's camp on the Cannon Ball, will he say, "Hope in vain; no man owes anything to you"?

It makes my heart ache when I see these words, knowing, as I do, the needs. "Again no debt." Ah, my friends, who has paid your greatest debt? Christ! Did he not give you your being in Christian homes, with love and light all about you, while His poor little ones are crying out, not only for the bread that perishes, but for the bread of life? Over and over again do we turn people away who are asking for our teachers, our schools, our preachers, our church.

There *is* a debt! A debt that can only be paid by us. We do owe to this people light and life. The Indian, the Negro, the Chinese, the poor whites in the South, all look to us for help, for sympathy, and for the Gospel. If we do not give it to them, who will? Do not rest, my friends, all content because the Association has spent no more than you gave. The record is good, the balance correct—as far as dollars and cents are concerned—but to us in the field, who see and know the needs, it would look far better if the churches would say, "It is not enough; here is a half million dollars to use, and if you spend more than this we shall know it was because the work demanded it, and we will pay all when our annual meeting comes around again." Then we would not need to refuse the Gospel to those literally asking for it. We do owe to God much as a thank offering for our own Christian land and Christian homes, and we owe to these little ones, not only the cup of cold water to quench the natural thirst, but we owe to them the opportunity to drink from that well which will give spiritual life evermore. When all men shall know and love Christ, and not till then, can we say "There is no more debt."

FORTY-FIFTH ANNUAL MEETING
OF THE
American Missionary Association.

The Forty-fifth Annual Meeting of the American Missionary Association was called to order in the Euclid Avenue Congregational Church, of Cleveland, Ohio, at 3 P.M., Tuesday, Oct. 20th, 1891, by the Rev. Dr. Wm. M. Taylor, of New York, President of the Association, who read from the 67th Psalm and the 1st chapter of Acts, and offered prayer.

The Rev. Dr. H. M. Ladd, pastor of the church in which the meetings were held, gave an address of welcome, which was responded to by the President.

The Rev. J. R. Nichols, of Medina, Ohio, was elected Recording Secretary of this meeting, and the Rev. C. W. Carroll, of Hudson, Ohio, Assistant Secretary.

The roll of life members, delegates and visitors was then made up, the following gentlemen acting as tellers: Rev's W. H. Pound, W. A. Knight, C. J. Dole and A. W. Terry.

A printed programme for the general direction of the meeting was submitted by the Business Committee, which was adopted subject to such changes as might seem necessary.

The President appointed the following persons as a Nominating Committee: Rev. I. W. Metcalf, Wm. H. Strong, C. L. Mead, Rev. C. H. Beale and S. R. Heywood.

The annual Financial Report of the society, was submitted by the Treasurer, H. W. Hubbard, which was referred by vote of the Association to the Finance Committee.

The report of the Executive Committee of the Association, was read by Corresponding Secretary F. P. Woodbury, which was referred in its several parts to appropriate committees to be appointed.

The first session was fittingly closed by a season of prayer and song, in concert with the workers in the field, led by Secretary Strieby.

The Nominating Committee made the following partial report which was adopted. To preside at the Communion table: The Rev. Dr. James Brand and the Rev. Dr. Geo. R. Leavitt.

The following persons were also chosen to act as deacons: Justin Snow, C. M. Preston, J. W. Ellsworth, Julius King, Thomas Wilson, H. W. Hubbard, W. W. Hopkins and S. R. Heywood.

Local Committee of Management—The Rev. Dr. H. M. Ladd, Rev. I. W. Metcalf, Rev. Dr. Geo. R. Leavitt, Rev. C. W. Hiatt, Rev. A. E. Thompson, and Messrs. E. H. Baker, Julius King, J. W. Moore and J. J. Crooks.

Committee on Chinese Work—Rev. H. M. Tenney, D.D., O. Davidson, Rev. A. Bowers.

Committee on Educational Work—Rev. L. S. Rowland, Rev. Addison P. Foster, D.D. and Rev. W. B. Williams.

Committee on Mountain Work—Rev. C. H. Daniels, Rev. J. E. Roy, D.D., Rev. W. E. Barton.

To lead the devotional meeting at 8 :30 A. M. Wednesday morning, Rev. Dr. Magoun. After singing a hymn and announcements, the benediction was pronounced by the President and the Association took a recess until 7 : 30 P. M

EVENING SESSION, TUESDAY, OCT. 20TH.

The Association convened at 7:30 in the evening. The devotional exercises were conducted by the Rev. Dr. J. G. Vose, who read a portion of the 60th chapter of Isaiah, after which Rev. A. J. Lyman, D.D., preached the Association sermon from Is. xiv : 32.

The sacrament of the Lord's Supper was then celebrated, Rev. Dr. James Brand of Oberlin, and Rev. Dr. Geo. R. Leavitt of Cleveland presiding at the table. After the singing of the hymn "In the Cross of Christ," and announcements by the Local Committee, the Association was dismissed with benediction by the President and took a recess until 9 A.M. on Wednesday.

WEDNESDAY FORENOON, OCT. 21ST.

A half-hour devotional meeting was conducted by the Rev. Dr. G. F. Magoun, at 8 :30 A. M.

At 9 : 15, in the absence of the President, the Rev. Dr. Magoun was called to the chair temporarily. The minutes of yesterday's sessions were read and approved. The roll of delegates was completed, after which the regular programme was resumed.

Secretary Strieby read a paper on "Early Anti-Slavery Missions and their Outcome." President Taylor took the chair at this time. The Nominating Committee presented the following names as

Committee on Church Work—Rev. W. Calkins, D.D., Rev. C. J. Ryder, Rev. S. D. Gammell.

The Report of the Committee of Conference, appointed at Northampton last year, was presented by the Rev. Dr. J. G. Vose, which concluded with a series of resolutions. The report of this Committee was accepted, and it was voted to take up the resolutions in their order.

Resolutions Nos. 1 and 2 were adopted unanimously.

The 3d resolution, after slight verbal changes suggested by Rev. Dr. Wolcott Calkins, was adopted unanimously.

The 4th resolution was adopted without debate.

A motion was made to separate the 5th resolution, and to amend the first part to read : "The workers on the field should have in the future as

they have had in the past, etc." The first part of this resolution as separated and amended was unanimously passed. The motion to adopt the second part of the 5th resolution, pertaining to the matter of direct correspondence between the workers on the field and Women's Auxiliary Societies, was discussed at length by Rev. Dr. Calkins, Rev. Dr. W. H. Ward, Rev. Dr. F. P. Woodbury, Miss Wilcox of Beaufort, N. C., Rev. Dr. Brand, Secretary C. J. Ryder, Dr. J. G. Vose, Samuel Holmes, Esq., and Miss Nathalie Lord, and was then adopted.

The motion to adopt the 6th resolution was discussed by Dr. Ward and Dr. Calkins.

The noon hour having arrived, the Association voted to take a recess until 2 P. M. After notices had been given by the Local Committee, the benediction was pronounced by the President.

WEDNESDAY AFTERNOON SESSION.

The Association was called to order at 2 P. M. by the President. Prof. J. M. Ellis of Oberlin, led in prayer. The discussion of the 6th resolution was taken up where it was arrested at the time of adjournment. Prof. J. M. Ellis, Rev. Dr. James Brand, Rev. Dr. Vose, Rev. Dr. Strieby, Rev. E. E. Williams and Hon. S. B. Capen, spoke on the question. Rev. Dr. A. J. Lyman moved a substitute for the last part of this resolution.

After remarks by Drs. Ward, Strieby and Vose, Dr. Lyman's substitute was unanimously adopted, and the resolution as amended was then adopted.

The 7th resolution was adopted unanimously.

Resolution 8 was adopted without debate. The President and Hon. S. B. Capen spoke of the importance of this last resolution and the responsibility of the pastors for the benevolent contributions of their churches.

Dea. Samuel Holmes, a member of the Executive Committee expressed the thanks of the Executive Committee to the Committee of Conference for their painstaking labors and courteous treatment of the officers and members of the Executive Committee.

The resolutions as a whole were then adopted on motion of Rev. Addison P. Foster, D.D., a member of the Executive Committee, after which the audience arose and sang "Praise God from whom all blessings flow."

The resolutions as amended and adopted are as follows:

Resolved. 1—That we have confidence in the officers of this Association, both as respects their ability and heartfelt desire to carry on the work entrusted to them, to the largest and best results, and especially their evident purpose and endeavor to keep the Association free from debt.

2—That we recognize the laborious and perplexing nature of the duties which they have been called to perform, and the embarrassments they have met in times past, from the extent and variety of their correspondence, at some periods too heavy for any force existing in the central office.

3—That to relieve the officers, and promote the highest efficiency of the work, there should be an advanced movement, looking toward the securing of funds and endowments for colleges and other institutions, and also toward educating them, by cautious

but firm steps, to a larger sense of responsibility, which shall result at no distant day in securing funds under their own control and enabling them to assume a position of entire independence.

4—That while we are aware of the great difficulty of planting our churches at the South, we still believe in Congregationalism as an educating force; and would recommend a stronger effort to extend its influence and to awaken an enthusiasm for self-government as well as self-support.

5—That to promote the feeling of sympathy and co-operation, all missionary workers should have in the future, as in the past, the right of immediate appeal to the Executive Committee, and that to extend information and widen the interest as far as possible, the missionaries should not be abridged in their freedom of correspondence with the Woman's Association or with auxiliary societies.

6—That all correspondence should be conducted with cordiality and sympathy on both sides and that, in view of the complicated nature of the work in the field, special care should be taken in conducting the correspondence to avoid misunderstandings between the office and local laborers.

7—That the missionaries and teachers of this Association deserve constant remembrance in the affections and prayers of all lovers of Christ for the self denying work they are doing for him, and that the peculiar trials under which they suffer, unknown in any other field, call for the hearty sympathy of all true patriots and friends of humanity.

8—That since the work is pressing in every department by the rapid increase of the colored population; by the intense interest aroused by the wrongs of the Indian; by the urgent necessity of paying our debt of gratitude to the mountain whites, so loyal in the time of our nation's peril; by the opportunity of Christianizing the Chinamen; with all these doors of effort opened wider than ever, enlarged means are required, and the churches are summoned to more generous gifts, and especially to see to it, through their local conferences, that every church, according to its ability, should contribute to the support of the Association, and hasten on its work, in hope of the time when those who are now aided by us may become strong helpers themselves in the service of our Lord and Master Jesus Christ.

The Report of the Committee on Church Work was read by Rev. Dr. Wolcott Calkins of Newton, Mass. The report was accepted, and then the report with appended resolution was adopted.

District Secretary C. J. Ryder gave an address on "The Theology of the Plantation Songs."

Mrs. G. W. Moore, of Washington, sang one of the plantation melodies entitled "We are Climbing the Hills of Zion."

The Nominating Committee named the following committees:

Business Committee for this meeting.—Dr. L. C. Warner, Judge J. E. Ingersoll, William H. Chapman, Rev. George R. Leavitt, D.D., Rev. J. W. Hubbell, D.D.

Committee on Indian Work.—Rev. David Beaton, D.D., Rev. C. W. Shelton, Rev. W. E. Wheeler.

Business Committee for 1892.—Rev. Prof. Graham Taylor, Hartford, Conn., Samuel B. Capen, Boston, Mass., Henry S. Lee, Springfield, Mass., Rodney Dennis, Hartford, Conn., and J. G. W. Cowles, Cleveland, Ohio.

To lead the prayer meeting at 8:30 on Thursday morning, Rev. R. R. Davies.

The Rev. L. S. Rowland, of the Committee on "Educational Work," read the report of that committee and followed it by an address. The report was adopted.

The Rev. Addison P. Foster, D.D., of Boston, read a paper on "Education of the Black Race."

After announcements by Local Committee the meeting adjourned to 7:30 P.M.

WEDNESDAY EVENING SESSION.

Services began at 7:30 with an anthem by the choir; Rev. Dr. A. E. Dunning, of Boston, in the chair. Prayer was offered by Rev. C. H. Crawford, General Missionary of Louisiana.

Rev. W. E. C. Wright, of Berea, Ky., spoke on "What a Field Superintendent Found."

The Rev. G. W. Reed, of Standing Rock, South Dakota, spoke on "What a Missionary Found Among the Indians."

The Rev. R. B. Johns, of Jackson, Miss., spoke on the "Needs of the Colored People in Mississippi."

Rev. T. J. Austin, of Florence, Ala., spoke on the "Work in and Around Florence."

Mrs. George W. Moore sang "Swing Low, Sweet Chariot."

Principal L. E. Tupper, of the Williamsburg Ky. Normal School, spoke of the "Work Among the Mountain Whites."

After singing the hymn "We are Watching," a collection was taken for the mountain work.

Rev. Byron Gunner, of Lexington, Ky., spoke on his church work and the importance of an educated ministry.

President De Forest, of Talladega, Ala., spoke of "The Claims of the Colored Man."

The audience was dismissed with benediction by President De Forest.

THURSDAY FORENOON, OCT. 22d.

Rev. R. R. Davies led the devotional meeting.

At 9 A.M. the Rev. Dr. G. F. Magoun called the meeting to order in the absence of the President, and the minutes were read, corrected and approved.

The regular programme was resumed, and the Rev. Dr. H. M. Tenney reported for the Committee on Chinese Work. Report accepted and adopted.

President Taylor took the chair.

Rev. David Beaton, D.D., of Chicago, gave the report of the Committee on Indian Work. Report accepted and adopted.

Secretary Shelton gave an address on Indian Missions, during the course

of which he introduced Mr. Albert Mandan, an Indian youth, who is studying in Hudson, Ohio.

Mr. E. B. Monroe recited briefly the history of the Alaska Mission.

Dr. L. C. Warner, in behalf of the Business Committee, introduced the following resolution :

"In view of the probable withdrawal in the near future of government appropriations to the schools maintained by religious societies among the Indians,

"Voted, that a committee of five be appointed to co-operate and advise with the Association in raising funds for this important work, in order that it may be carried on and maintained in the wisest way without abatement, and, if possible, with enlarged efficiency."

After remarks in support of the resolution by Dr. Dunning and Mr. Wood, it was adopted. On motion of Dr. Dunning the following persons were constituted members of the committee: Mr. Joshua W. Davis, of Boston, President Merrill E. Gates, of Amherst, Miss Anna L. Dawes, of Pittsfield, Miss Emily S. Cook, of Washington, D. C., Hon. Austin Abbott, of New York City.

Rev. David Beaton, D.D., spoke briefly, commending the work being done by the present Commissioner of Indian Affairs.

Mr. Elbert B. Monroe was asked to preside in the absence of the President.

Rev. C. H. Daniels presented a report on the work among the Mountain Whites, which he supplemented by remarks.

Rev. Dr. J. E. Roy, District Secretary of the Association, addressed the meeting on "The Mountaineers—A Bond of Union Between the North and South." The report was accepted and adopted.

Mr. J. G. W. Cowles, from the Finance Committee, reported on the financial status of the Association. This report was adopted.

After announcements by Local Committees, the Association took a recess until 2:30 P.M., closing the session with the hymn, "Hail to the Lord's Anointed," and prayer by Rev. T. E. Monroe.

THURSDAY AFTERNOON, OCT. 22d.—BUSINESS MEETING.

The business meeting was opened at 2:30 P.M. with prayer by Rev. Dr. Leavitt.

The minutes of the forenoon session were read, corrected and approved.

The Nominating Committee presented the following names for the Finance Committee for 1892: S. R. Heywood, Worcester, Mass., Joseph Van Vleck, Montclair, N. J., C. D. Wood, Brooklyn, N. Y., Augustus Gaylord, New York, V. B. Chamberlain, New Britain, Conn. This report was accepted and adopted.

The report of Nominating Committee, (presented on Wednesday afternoon), on Business Committee for 1892, was also adopted.

The Nominating Committee reported the following list of officers of the Association for the ensuing year, who were elected.

The President then declared the following named gentlemen the officers of the Board for the ensuing year :

President, REV. WM. M. TAYLOR, D.D., LL.D., N. Y.

Vice-Presidents,

REV. A. J. F. BEHREND, D.D., N. Y.

REV. ALEX. MCKENZIE, D.D., Mass.

REV. F. A. NOBLE, D.D., Ill.

REV. D. O. MEARS, D.D., Mass.

REV. HENRY HOPKINS, D.D., Mo.

Corresponding Secretaries.

REV. M. E. STRIEBY, D.D., Bible House, N. Y.

REV. A. F. BEARD, D.D., Bible House, N. Y.

REV. F. P. WOODBURY, D.D., Bible House, N. Y.

Recording Secretary,

REV. M. E. STRIEBY, D.D., Bible House, N. Y.

Treasurer,

H. W. HUBBARD, Esq., Bible House, N. Y.

Auditors,

PETER MCCARTEE,

RICHARD S. BARNES.

Executive Committee,

For Three Years.

JOSEPH H. TWICHELL,

WILLIAM H. WARD,

J. W. COOPER.

JOHN H. WASHBURN,

CHARLES P. PEIRCE.

For Two Years.—C. T. CHRISTENSEN.

Voted that a committee of five be appointed to confer with the officers of the American Board as to times of annual meetings of the two societies.

The following were chosen as such committee: President Wm. M. Taylor, Rev. Dr. Strieby, Rev. Dr. A. P. Foster, Boston, S. R. Heywood, Worcester, Mass., E. B. Monroe, Southport, Conn.

The President spoke some earnest words commendatory of the genuine Christian spirit which characterized the discussion on adopting the report of the Committee of Conference.

The Association chose Mr. Elbert B. Monroe to preside at the remaining session.

The Association voted unanimously to accept the invitation of the Congregational Churches of Hartford, to hold the next annual meeting in that city.

Voted that we accept the invitation of the Faculty of Oberlin College and of the Cleveland Association of Oberlin Alumni to visit Oberlin as an Association, and that this meeting be declared adjourned at the close of the formal services at Oberlin.

The Association voted also to accept the invitation from the Faculty and Trustees of the Adelbert College and College for Women of the Western Reserve University.

The correcting of the roll of delegates and life members was left to the Corresponding Secretaries.

After singing "Blest be the Tie," and prayer by Dr. W. H. Ward, the business session was adjourned.

LADIES' MEETING.

While the business meeting was in session in the chapel, the Woman's Bureau of the American Missionary Association held a meeting in the main audience room of the church.

THURSDAY EVENING.

The Association was called to order at 7:30 by Mr. Elbert B. Monroe. After an anthem by the choir, the Rev. Dr. Schauffler, of Cleveland, led in prayer.

Deacon Samuel Holmes, delegate of the Executive Committee to the International Council held in London, spoke of the estimate placed upon the work of this Association by that body.

The Rev. Dr. Washington Gladden, of Columbus, gave an address on "The Mission of Congregationalism to God's Poor."

The hymn, "While the Souls of Men are Dying" was sung, after which the Rev. President Charles F. Thwing addressed the Association on "The Enrichment of Character Through Education." Dr. Wm. H. Ward spoke on "The Urgency of the Work of this Association." Secretary Strieby read brief extracts from letters from the following gentlemen who had been asked to be present but were not able: Bishop Phillips Brooks, Boston, Hon. Francis A. Walker, Mass., and Bishop T. M. Dudley, of Kentucky.

Secretary C. W. Hiatt brought to the Association the greeting of Hon. Seymour Straight, a friend and benefactor of the Association, now in feeble health and declining years. He also offered the following resolution, which was adopted by a rising vote:

Out of this delightful scene and fellowship we are about to pass to our several appointed stations in the service, carrying with us an inspiration whose sense is real and whose source is divine. Our season of convention has been conspicuous for blessings choice and multiplied. Our minds and hearts have been stirred and charmed beyond expression. We have rejoiced in the noble testimony of the public assembly and the cordial greetings and graces of the Christian home.

We have congratulated ourselves upon the scope and candor of the deliberations in this meeting, and the disposition to welcome, in all its latitude and longitude, the truth. We believe that in and through these various sessions One has walked whose name is love and whose benediction is peace. For this, with all its lavish entailment of spiritual benefits, we are profoundly grateful to our God.

As an Association we are helplessly in debt to the people of this Forest City for their boundless hospitality. It has filled and overflowed this dwelling and generously flooded the sanctuary itself. Formidable indeed would be the task of only enumerating the items of our obligation.

To the pastor and people of this local church, whose labors and resources have so amply matched their colossal undertaking; to the Young People's Society of Christian Endeavor of this church, and the societies co-operating without respect to denomination, for their bountiful and sumptuous collation of Wednesday; and to the ladies

this church, whose committee of co-operation with the woman's meeting have rendered such practical aid, and whose bounty we have also shared this day; to the choir for its valued services of song; to the President and Faculty of Adelbert College, and the local Alumni Association of Oberlin for their respective and noble recognitions of our workers and our work; to the press for its uniform and liberal courtesy; to the railroads, the hotels, and to all who have dropped the arduous work of parish, or mission, or literary field to bring their offerings to this spiritual and intellectual feast, we would express our thorough and grateful appreciation—invoking upon one and all the blessing of our God.

Minutes of afternoon and evening sessions were read and approved.

All papers, documents and addresses were placed in the hands of the Executive Committee for publication.

After the benediction by Dr. Strieby, the Association adjourned, to meet in Oberlin to-morrow morning.

C. W. CARROLL,
Assistant Recording Secretary.

J. R. NICHOLS,
Recording Secretary.

SUMMARY OF TREASURER'S REPORT.

EXPENDITURES.

THE SOUTH.

For Church and Educational Work, Lands, Buildings, etc... \$305,183.83

THE INDIANS.

For Church and Educational Work, Buildings, etc..... 52,837.93

THE CHINESE.

For Superintendent, Teachers, Rent, etc..... 13,216.80

FOREIGN MISSIONS.

For Missions in Africa. Income paid A. B. C. F. M. \$4,433.14

For Support of Aged Missionary, Jamaica, W. I..... 250.00 4,683.14

PUBLICATIONS.

For American Missionary (25,000 monthly), including cost of copies sent gratuitously to Pastors, S. S.

Superintendents, Life Members and Donors..... \$7,826.97

Less amount received from Subscribers \$724.11

“ “ “ “ Advertisements. 605.35— 1,329.46

6,497.51

For Annual Reports, Pamphlets, Clerk-hire, etc..... 3,439.55 9,937.06

AGENCIES.

For EASTERN DISTRICT.—District Secretary, Clerk-hire, Traveling Expenses, Printing, Rent, Postage, Stationery, etc.. 4,441.01

For MIDDLE WESTERN DISTRICT.—District Secretary, Traveling Expenses, Printing, Rent, Postage, Stationery, etc... 3,538.32

For WESTERN DISTRICT.—District Secretary, Clerk-hire, Traveling Expenses, Rent, Postage, Stationery, etc..... 5,040.91

FINANCIAL SECRETARY for Indian Missions,

Salary 4 Months..... \$833.33

Traveling Expenses, etc..... 352.85—1,186.18

Salary 8 Months, “Jubilee Campaign.” 1,666.67 2,852.85

WOMAN'S BUREAU.—Secretary, Traveling Expenses, Circulars, Clerk-hire, etc.....			1,482.57
ADMINISTRATION.			
For Corresponding Secretaries, Treasurer, and Clerk-hire.....			18,596.00
MISCELLANEOUS.			
For Rent, Care of Rooms, Furniture, Books and Stationery, Rent of Safe Deposit Boxes, Clerk-hire, Postage, Travel- ing Expenses, Expressage, Telegrams, etc.....			6,553.11
Annual Meeting.....			366.99
Wills and Estates.....			1,556.05
Amounts refunded, sent to Treasurer by mistake.....			69.46
			<u>\$430,355.53</u>
Balance in hand September 30, 1891.....			619.12
			<u>\$430,974.65</u>
RECEIPTS.			
Balance in hand October 1st, 1890.....			\$2,089.24
From Churches, Sabbath-Schools, Missionary Societies and Individuals.....			\$186,230.45
Estates and Legacies.....			158,664.97
Income, Sundry Funds.....			10,729.90
Tuition and Public Funds.....			44,988.27
U. S. Gov't, on account of tuition and subsistence for Indians.			14,417.68
Slater Fund, paid to Institutions.....			10,600.00
Proceeds from sale of Property.....			3,254.14
			<u>428,885.41</u>
			<u>\$430,974.65</u>
DANIEL HAND FUND INCOME ACCOUNT.			
Balance in hand October 1st, 1890.....			3,893.05
Income collected to September 30, 1891.....			53,533.80
			<u>57,426.85</u>
Amount expended in the South.....			47,831.79
Balance in hand and appropriated.....			9,595.06
			<u>\$57,426.85</u>
RECEIPTS FOR THE WORK OF THE YEAR 1890-'91.			
For Current Work.....			428,885.41
Income from Daniel Hand Fund.....			53,533.80
			<u>\$482,419.21</u>

This is to certify that we have examined the accounts of H. W. Hubbard, Treasurer of the American Missionary Association, for the fiscal year ending September 30, 1891, with the vouchers, and find the same correct, as stated in above accounts.

We also certify that we have examined the property accounts and the certificates of stocks, bonds and other securities held by the Association representing the investments of the several funds, and find them to correspond with the balance sheet of September 30, 1891, and with the detailed statement of the books of the Treasurer.

New York, October 10th, 1891.

PETER MCCARTEE, }
CHARLES P. PEIRCE, } Auditors.

ADDRESS OF WELCOME BY REV. H. M. LADD, D.D.

Mr. President, Brethren, and Friends of the American Missionary Association : There is a peculiar pleasure and a personal joy in the privilege which is mine to-day of bidding you welcome as you gather here with the garnered fruitage of another year of work in the Master's field. As I look into the faces of these Secretaries and other officers, which do not appear to have grown old one whit in the last ten years, I seem to belong to you again. I am carried back in memory to the old headquarters at No. 56 Reade Street, where, around that Executive Committee table, was worked out the plan which we then believed was to embrace my life work. "Man proposes, God disposes." And though His providence has led me in other paths, in heart and purpose I still am yours. I also speak truly and I speak for all the Congregational churches of Cleveland and vicinity when I say that one of the cardinal articles in our unwritten confession of faith is, "We believe in the American Missionary Association," and we hope at all times, but especially while you are with us, in some degree to attest our faith by our works. We believe in the honored President of this Association. We believe in his good Scotch grit, which makes him so admirable a presiding officer. We believe in these Secretaries and workers, devoting their lives to the needs of the despised and lowly. We believe in your schools and colleges and churches; every school a church and every church a school.

Your coming among us with the story of another year of toil and triumph, of prayer and praise, in the uplifting of the downtrodden, and for the careful consideration of some of the gravest problems that confront the American people, and that call for advancing thought and promptest action, is an honor to us and is sure to bring the blessing of God upon these interested churches, these contributing families, and these entertaining homes.

You have come at the invitation of this church in particular, and we are glad to be your hosts, and to open to you all our doors with largest welcome. But you belong equally to all these churches. And in the kindly spirit of helpfulness and co-operation which characterizes all this delightful sisterhood of churches some of you will be entertained most hospitably in other homes than those of this church. We are glad of this, that you may learn how closely these churches are bound together in the fellowship of Christian love and of service.

I bid you welcome, therefore, to this group of Cleveland churches. Our Congregationalism is vigorous in these parts and we have tried to follow the Scriptural injunction and have multiplied upon the face of the earth. Since the Association met in Cleveland last, in 1882, the number of Congregational churches in Cleveland has more than doubled. And we are

glad that you have come among us to give us an added inspiration. We, the ministers of this city, have been so busy with the practical affairs of the kingdom of our Lord Jesus Christ that we have not had very much time to give to the speculations of modern theology. We have been ambitious to know something of the theology of the Good Samaritan, which, I take it, is the theology of the American Missionary Association, and we have cared very little about the theology of the Pharisee and the Levite.

There have been changes here since you met with us. Then your gatherings were held in Plymouth Church, of which our beloved brother, now gone to his reward, Charles Terry Collins, was the pastor. I remember most distinctly that occasion, for it was the time when I had my first introduction to Cleveland. Little did I think then that I should be a pastor in this city, standing here to-day to welcome you back to Cleveland. There is not a single Congregational pastor of this city who was here at that time. While I am one of the youngest, I feel somewhat like a patriarch from the fact that I am the only one who remains of the number who were present at that time.

I welcome you to this city. We call it a pleasant city. You may hear us occasionally mention our avenue. If you have time we would like to have you look at it. We would show you our parks, and take you to that shrine of our patriotism, the tomb of Garfield, if we could. But I welcome you to this city, not only because it is a beautiful city, as we think, or because of the outward attractions and advantages which it may seem to possess, but because it has always been in direct line and touch with the work of the American Missionary Association. I think that here was one of the stations of the Underground Railroad, and there are here in this audience to-day those who were conductors and engineers on that railroad. We are here under the very eaves of Oberlin. During my nine years' stay here I have been unable to discover whether Oberlin belongs to Cleveland or Cleveland to Oberlin; but whether we have annexed them or they have annexed us, we are one in heart and spirit. So I welcome you to this city and its surroundings because it is an A. M. A. city.

But there have been changes in your number as well as among us. Some whose faces we loved to look upon and whose voices we were glad to hear, are no longer seen on this platform. There was my dear friend, Mr. Pike; there was Mr. Powell, afterward associated with you—both men of power, men who have made their lasting impress upon this Association and upon all the churches of our land. We welcome you to our homes, and we are glad to have you enter them. We believe that you will bring a benediction with you wherever you go, and that the spirit of the Master through you will permeate our homes as well. We cannot place you all upon the avenue; the committee of entertainment have done as well in that direction as they could; but, my friends, there is an avenue upon which we may all dwell together as we are here sitting together in heavenly places. It is an

avenue finer than Euclid Avenue; it leads directly to the throne and the heart of the great God.

Your names have become familiar to us; some of them are household words. Dr. Taylor, Dr. Strieby, and all these other Secretaries, we have known and loved. We welcome all these Secretaries and workers from the field of the American Missionary Association. We have always thought well of you. You have a representative in our midst of whom we have learned to think well. He is a very modest man. I will not speak his name out, but I can assure you that he is *Hi-att* present in the estimation of all our churches, and in our hearts as well.

If I may refer again to my connection with the Association I would say that it was the greatest cross of my life when circumstances made it necessary for me to leave the work to which I believed I had consecrated myself. I had hoped to live and to die in it. In the providence of God, however, it was to be otherwise. But I am glad that this providence has brought you here to-day, and that it is my privilege to give you this welcome. We shall attempt to do by you as well as we can—so well that we hope it will not approach another decade before you meet with us again.

And now, sir, as I give you this hand of cordial greeting and welcome, what wait we for but for the power and presence and benediction of the Divine Spirit in all these meetings, that the work of the American Missionary Association may have set upon it the approval of the divine seal, so that we also may catch this inspiration here in our homes and in all our churches and be more fully consecrated to the great work for which the Master gave himself.

RESPONSE OF PRESIDENT TAYLOR.

It is not possible in a few off-hand remarks to give a suitable reply to the feeling and admirable address to which we have just listened. We have not come to Cleveland to have a theological debate. I thank God for that. We are having more than enough of it just now in New York, and from the bottom of my heart I wish my dear friends safely through with it. We have not come here at this time on a political mission. You have enough of that in Cleveland already, without anything added to it from us. We have not come here on a scientific mission; we are not a scientific society, though I think few societies—let me say in passing—have been more helpful to scientific work than the missionary societies of the Christian Church. We are not here as a learned literary society. We are here on the Lord's work. I have been thinking of that all the way on my journey hither from New York—we are here on the Lord's work. We are not commercial travelers, and yet we may take a leaf out of their book occa-

sionally. I think it is wise for us to go from place to place in our annual conventions, so that the people may know what we are doing, and that we may have their hearts glowing with the holy enthusiasm of work for Christ, set aflame with a divine passion for the salvation of men. I am not surprised, since we came here on this business, that you have spoken such words of welcome. We are brethren in Christ. This work is his work especially. It is not any more our work than it is yours. It is the honor of our lives that we are permitted to have a hand in it, to be fellow laborers with God; and receiving us thus as you have done, you will meet with your reward. "Angels unawares?" Perhaps very much unawares some of us may be in the homes of this city, but the revelation will come after we have gone.

I remember the good old men who used to visit at my father's house. My father was not a clergyman, but he was a good elder, and his home, though not large, was always open to the friends of the Lord. And I remember to this hour the conversations on Christian topics in which these friends engaged with my father and mother, and to which I was permitted to be a listener. I remember the prayers of those good brethren offered around the mercy seat. I was not aware of it at the time, but I have found it out since, that a great blessing came into my heart through these meetings. And I am sure that a great blessing will come through the reception of these delegates here, not to the homes alone, but to the churches as well. I have been looking at the list of places where the American Board has met from year to year, and also at the places where this Association has met from year to year, and I think that the churches have always been blessed in the wake of these meetings. When the Nile overflows it leaves a fine fertile deposit which remains after it has receded; and I think something of that sort occurs in connection with the Annual Meeting of this Association. It is a kind of inundation, for the time being, of the place where the meeting is held; but when the meeting is over, it is found that a fertilizing deposit has been left behind. You will see it, not this winter, perhaps, but sooner or later in this church and in the other churches connected with this happy sisterhood.

I thank you, Dr. Ladd, for the references which you have made to some whose memories are frequently with me. I knew Charles Collins before he came to Cleveland, in connection with a great and good work which he did in New York in Olivet Chapel. It was good to come near to him. There was a kind of holy contagion about him that one could not help catching, and wherever he went he left an atmosphere of earnestness and enthusiasm for the Lord Jesus Christ. I know a little about Oberlin also, and I think I can help you to decide whether you belong to Oberlin, or Oberlin belongs to you. You belong to Oberlin, and everything else belongs to Oberlin on which it can lay its hands. In that view I suppose I belong to Oberlin, for I have been there several times, and they have laid

hands on me and treated me just as if I belonged there. I believe in Oberlin; I believe with all my heart in the influence that Oberlin has had in this land. I came to this country too late to have any part or lot in the early history of the Association, but I think I should have been one of those underground railway conductors. I think it would have been one of the greatest privileges of my life to help on some fugitive who was running for freedom. Blessings on those men; and if there are any here to-day I would like to take them by the hand and thank them in the name of the Lord Jesus Christ for what they have done. I am not a law-breaker, but when the law of the State is against the law of God I will break it every time, and glory in the breaking of it. Those men were the pioneer laborers who led up to that fearful struggle which purged the land from its greatest evil.

But I must bring these remarks to a close. I was reminded, when Dr. Ladd was speaking so lovingly of receiving us into the homes and hearts of the good people of this city, of the old king who said, "Let not him that putteth on his armor boast himself like him that putteth it off." Wait until after we have gone, friends, and see what you think of us then. It is not always wise to load a guest with too much praise. I hope we shall not outlive our welcome here, but that we shall stir each other up to earnest enthusiasm in the work we are doing.

I do not know that I was ever privileged to be present at a more enthusiastic gathering than that of the Wednesday last year at Northampton. If the Lord will only hear our prayer and give us the benediction of such an experience as we had that day, it will be worth all our while and a good deal more to be here to enjoy it. It was a feast of "fat things full of marrow and of wine upon the lees."

I thank you in the name of the office-bearers of the Association for the welcome you have given to them. I never knew them to do a foolish thing except when they put me into the presidency. But it is not for me to criticise. I know them to be men of wisdom and integrity. The Treasurer is one of my deacons, and I should be very ungrateful if I did not speak kindly of him and his services. The men on the Executive Committee are not all New Yorkers, but I know them well; and men more devoted to their work, men more strictly given to keeping their trust, I do not know anywhere. There is a man (referring to Secretary Strieby) whose crown I envy, so many years has he been at the helm of this Association. I hope the good Lord will keep him long in the midst of us. His face is itself a benediction.

Now, may God bless us all. May his spirit be in the midst of us, and then we will receive all else we need, for when the tide rises it lifts everything else up with it that is floating on its breast. When the spirit of God rises to full tide in our churches, we have everything we need for the churches' power and the churches' success.

EARLY ANTI-SLAVERY MISSIONS AND THEIR OUTCOME.

BY SECRETARY M. E. STRIEBY.

We shall best understand the origin of these missions if we first study the men and the times that gave them birth. On the 9th of July, 1834, about nine o'clock in the evening, a mob assailed the house No. 40 Rose Street, N. Y. They broke open the door, smashed the windows, threw the furniture into the street and made a bon-fire of it. The owner of that house was LEWIS TAPPAN.

Soon afterwards the store No. 122 Pearl Street, N. Y., then the centre of the dry-goods trade, was assaulted by the mob. The doors and windows were barricaded, and the owner, with thirty or forty of his clerks and other friends, well armed, stood within awaiting the attack. The owner, a very quiet and unassuming man, was in command. One of those clerks, afterwards an influential merchant in the city, describes the scene when the mob attempted to batter down the door with an awning post. He says the owner was perfectly calm and self-possessed, and only said: "Steady, boys; don't fire unless they get inside of the door, and then fire *low*; shoot them in the legs." But the mob, learning or suspecting the state of affairs within, soon withdrew, deeming it unwise to press the siege against so well-defended a fortress. The owner of that store was ARTHUR TAPPAN.

A strange sight was seen in Boston, October 21, 1835. A man was dragged along the street with a rope around his body, and a howling mob following him. His life was saved by his being lodged in jail. That man was WILLIAM LLOYD GARRISON.

November 7, 1837, a minister of the gospel and the editor of a religious paper in a western city, was told by the mayor that he might defend himself and his printing press, and in attempting to do so was shot dead at his own door by the mob. The name of that man was ELIJAH P. LOVEJOY.

These are a few instances of mob violence and murder selected from many occurring between 1833 and 1840, and which led Harriet Martineau to designate the period as the "MARTYR AGE OF AMERICA." These acts of cruelty were undertaken at the behest of slavery to put down a body of people called "*Abolitionists*." But the attempt was vain, for the more the abolitionists were mobbed the more they multiplied. They sometimes took the abuse good-naturedly. An anti-slavery lecturer was once hit by a rotten egg. He merely said: "I have always maintained that pro-slavery arguments are very unsound."

But slavery, finding this method alone ineffectual, resorted to other and more daring measures—the bringing the power of the National Government to its support. These measures mark the era of 1840–1850.

The first was the denial of the right of petition against slavery. The next was the annexation of Texas in 1845, to extend the area of slavery and to strengthen its power; and the last was the adoption of the Fugitive

Slave Law—a law so infamous that some good citizens felt constrained to resist it. Our neighbors in Oberlin did resist, and a number of them were confined in the jail in this very city for doing so. Joshua R. Giddings, speaking here in their behalf, said: “The Democratic press has represented me as counseling forcible resistance to this law, and God knows it is the first truth they have ever told about me.”

What was it that aroused slavery to make these unwonted efforts for its own preservation? Simply because it began to be assailed in dead earnest by prayer and the word of God. William Lloyd Garrison at the outset was certainly an orthodox man, whatever he may have become afterwards, and it is quite as certain that his early followers were praying, God-fearing people. Well do I remember those early days. Prayer and the searching of the Scriptures gave the great impulse at the family altar, in the small circle of prayer, in the discussions that were held in the little country school-house, in the chapel and by-and-by in the church. Amongst the early anti-slavery lecturers were the theological students of Lane Seminary and of Oberlin College, and one of the most potent of the many pamphlets of the day was Theodore D. Weld’s “The Bible against Slavery.” In this religious element lay the vital force of the movement. *It seized hold on the conscience.* Ecclesiastical and political measures came later.

Slavery saw and feared this, and in addition to the help of mobs and governmental power it tried to wield this force also. It compelled distinguished clergymen and professors in theological seminaries to come to its defence. It pushed its arrogant demands to the rending asunder of the great national churches. It divided the Presbyterian Church in 1838, the Methodist in 1840 and the Baptist Missionary Societies in 1845. The remarkable fact in all this is that the northern divisions continued to support or to fellowship slaveholding churches. The Congregationalists had few churches in the South except those sustained by their Missionary Boards, home and foreign, and in spite of all remonstrance and entreaty these boards continued their aid to slaveholding churches down nearly to the breaking out of the Civil War. The American Home Missionary Society withdrew from its slaveholding churches in 1857. The American Board did not give up its Cherokee Mission till 1860, and then took occasion to declare that “this is not owing to the relations of our work among these Indians to the system of slavery.” It is not pleasant to say this of Boards that we now honor as the grandest in Christendom, but it is due to the truth of history and vindicates the existence of anti-slavery missions.

ANTI-SLAVERY MISSIONS.

In this religious aspect of the struggle was the origin of these anti-slavery missions. The praying and Bible-reading abolitionists loved the cause of missions, and had been accustomed to pray for and support them. But they found themselves in a dilemma. Turn to what mission board they

would they found them all sustaining slaveholding churches. Noble words were uttered against slavery, but the slaveholding churches were retained. They were told that slavery was a sin, but that slaveholding was not. But they "could not comprehend how there could be a sin without a sinner." These praying people must, therefore, give up missions or support societies that admitted slaveholders to the communion. With such a choice before them they made other roads for reaching the object. Quietly and simultaneously, without consultation, several organizations were formed at the East and the West to spread the Gospel at home and abroad free from all known connection with slavery. These were united in the American Missionary Association in 1846. Not a large number were present at its organization, and of those there were "not many wise men after the flesh, not many mighty, not many noble;" and the welcome outside was not widespread. No religious denomination endorsed it and few churches as such came to its support. The list of receipts for the first year showed collections from only about fifty churches. Its funds came mainly from individuals scattered through the different churches. Sometimes a zealous friend would on his own motion collect from those in the church known to be favorable, and send their gifts with his own. Afterwards agents were sent into the field collecting from individuals, but were rarely allowed to present the cause publicly. The total receipts for the first year were only \$11,328.27.

A division in the anti-slavery ranks soon came. The orators and writers of one party went to great lengths, denouncing the church as a "Brotherhood of Thieves," and the Constitution of the United States as a "Covenant with death and an agreement with hell." They made warfare against the churches, and refusing to vote, demanded the dissolution of the Union. The other party regarded the Constitution as an anti-slavery document, and used the ballot as a means of preserving the Union and of freeing the slaves. They considered the church of Christ as of divine appointment, but some of its branches and leaders as mistaken and as coming far short of their duty to the slave. With these, they felt it their duty to remonstrate and sometimes to withdraw from them to form new organizations and to adopt new measures.

It is perhaps needless to say that the American Missionary Association and its supporters did not marshal themselves with those who denounced the church and the constitution. Indeed, the Association was born at a time when the lines of this division were most sharply drawn, and, to leave no question as to the side it took, it made evangelical sentiments a condition of membership. For a time it had to run the gauntlet on a narrow line between two opposing forces, and to receive the blows on one side from ultra conservative churches and on the other from the ultra radical abolitionists. It came through, holding to Christ with one hand, and to the slave with the other.

The Association kept on its way, its resources gradually increasing and

its work extending. It had foreign missions in West Africa, in Egypt, in Siam and the Sandwich Islands, and home missions in the West and South. Just forty years ago it held its fifth annual meeting in this city, and its receipts for the year were reported at \$34,535.47. It took four years longer for its figures to reach \$50,000. After that, for eight or ten years the income continued about the same, suggesting the query whether the Association had not reached its limit—whether its mission was only a protest against missions complicated with slavery. This would indeed have been a worthy end, but God had further work in view for it, for which the past was only a preparation. The rumblings of the coming tempest of war, and the belief that the fate of the slave was involved in the outcome, had prepared the officers of the Association long before to anticipate the new call, and when the tempest broke, and out of the smoke of battle the slaves began to come forth, others as well began to realize the new era and to welcome the Association to the large work to which it was plainly called.

THE OUTCOME.

As the outcome of these anti-slavery missions is connected with the forthcoming of the slaves, we are tempted to dwell on that event and to compare it with the similar deliverance in Egypt. The Hebrews came forth triumphant; enriched with the treasures of Egypt, they marched under the leadership of Moses, with the guidance and protection of the visible Shekinah, with the daily miracle of the falling manna and of the water from the rock, and they were guided to lands of their own with homes and vineyards.

How great the contrast with the American bondmen! They carried with them no spoils, only the rags on their backs. No Moses guided them, no visible Shekinah protected them, no manna fell around them, and instead of marching to lands and homes of their own, they had no right to the cabins in which they lived, nor to the lands they had tilled.

Their privations and sufferings were great. Many perished for want of food, clothing and shelter. Through all the years of the war there had been much suffering among the escaped fugitives, but the close of the war brought the climax. Gen. Sherman's march to Savannah was encumbered with thousands of them. He wrote to Gen. Saxton; "Please receive 700 'contrabands,' the first instalment of 15,000. Many of them have had a long and weary tramp. Many of them, with little children, have not brought a thing with them, and have most miserable clothing."

A teacher from Roanoke Island writes: "Hundreds, I might say almost thousands, will lie down to-night around us with covering the most scanty, if any. Many, many are poor orphans."

Another from Kentucky says: "In rooms scarcely twelve feet square, I found ten, fifteen, twenty, or twenty-five persons of all ages huddled together, with clothing hardly sufficient, in some cases, to cover their nakedness." But I need not continue these sad recitals.

Yet, amidst all their sufferings the people were patient, and often more anxious for books than for bread, and as the sharpness of this distress had passed, the great call was for schools and teachers.

These facts made a profound impression on the people of the North. A degree of enthusiasm was aroused only inferior to that which sent the soldiers to the front. Not only were supplies and clothing forwarded, but the greater and more permanent need began to be met. Teachers by scores and hundreds—the most cultured and competent—crowded into the South, and on this flood-tide the Association was borne up to what was now seen to be its destined work.

It is not my purpose to repeat the oft-told story of the work at the South—the beginnings at Hampton, Norfolk, and in the camps on the Mississippi, nor of the great enlargement in the number of teachers and of schools, nor of the opportune help of the Freedmen's Bureau. I wish rather to refer to some things less known, in regard to the change of public sentiment in the North toward the position and work of the Association.

The Association is undenominational in its charter and constitution, and its early supporters were of nearly all denominations, being the anti-slavery people in the different churches; but, as the work assumed such vast proportions, the several religious bodies wisely formed their own Boards for carrying on their portion of it. This left the Association, as the American Board and the American Home Missionary Society had been left, largely to the support of the Congregationalists. Churches of that denomination that had never contributed to it, began to take collections for it and soon its Secretaries found themselves attending the State Associations and Conferences, traveling thither with the Secretaries of the American Board and other societies, and were heard and welcomed seemingly with equal gladness. Venerable and influential ministers who once thought the Association to be a very child of evil came to its support, sometimes adroitly explaining their new attitude. On one occasion in 1864 I addressed the Massachusetts Association, and at the recess I asked one of its most honored members to offer a resolution in our behalf. He had been very decidedly opposed to us, but he cheerfully consented, saying with a pleasant twinkle in his eye: "You thought evil, but God meant it unto good."

All this prepared the way for what was still more influential—the action of the "National Council of Congregational Churches," held in Boston in June, 1865. A preliminary consultation was held in October, 1864, in the pastor's study of the Broadway Tabernacle, N. Y. Secretary Whipple and I attended. Among other proceedings a committee was appointed to report to the Council on "Evangelization in the West and South," a majority of the members being residents of Illinois and Missouri. The Committee held its meeting the next spring, in connection with the State Association of Illinois, in Peoria. I was present at that meeting, and on invitation met

with the Committee and heard its report. It related, so far as the South was concerned, almost entirely to the extension of Congregationalism among the whites, and especially in Missouri and adjacent States. As the result of a subsequent interview with the Committee, I was asked to write a paragraph relating to the Freedmen. This I did, and it was accepted and embodied in the report which was adopted, and in due time went to the Council and was adopted there.

A few words as to the action of the Council in regard to the Association. I attended the Council, not as a member, for the Societies as such had no representation there. But I found influential members who were most earnest in watching the interests of the Freedmen. The main work for all the Societies was done, as I suppose, in the several appropriate committees. A decisive hour for the Association was on a Monday afternoon, when I was invited to meet the Committee on the "Evangelization of the West and South." When I entered the room, the Chairman (Rev. Dr. Dutton of New Haven, Ct.), said to me: "We have decided to recommend \$300,000 for the American Home Missionary Society and \$200,000 for the Congregational Union, but there has been some question as to whether we should put down \$150,000 or \$250,000 for the American Missionary Association. Have you any suggestions to make?" Of course I had. While I was speaking, I saw Dr. Dutton make a few strokes with his pen on a paper that lay before him. When I had ended my "few remarks," the Doctor read that paper and the sum named for the Association was \$250,000. The whole report was adopted by the Committee, and afterward by the Council, with much enthusiasm.

One other brief reminiscence. When I returned to the office from Boston, Mr. Tappan handed me an article he had written for the *MISSIONARY*, expressing in behalf of the Association its warmest thanks for the recommendation of \$250,000, but referring to the vote of the Council that each Society be desired and *enjoined* to take upon itself the duty of collecting the funds, the article said that the Secretaries of the Association were so over-crowded with work that the churches should themselves raise and send the money. With the consent of Mr. Tappan I re-wrote that paragraph, pledging to the churches that the Association would take the necessary measures to raise the funds. Those measures were taken. District Secretaries were appointed—in Boston, Cincinnati and Chicago, and influential brethren going abroad were induced to speak favorably of our cause in Great Britain, thus seconding the labors of two agents whom we sent across the water to make direct appeals. As the result of all these efforts at home and abroad, the Association secured \$3,000 more than the \$250,000 named by the Council, being the only Society that reached the figure assigned.

From this time onward the resources and work of the Association enlarged. Its income from all sources for the last ten years has annually exceeded \$400,000, and we believe that the liberality of its constituents will

steadily increase these figures. In addition to this, it has in possession for the use of the work, large and valuable property in lands and buildings scattered over the South, and by the generosity of Mr. Daniel Hand it is entrusted with more than a million of dollars, the interest on which it is to use for the education of the colored people of the South. Providence seems in these ways to have given a degree of stability to what was once so feeble.

In the field work, the enlargement has been steady. Its foreign missions were surrendered, but the call for extension in the home field has been urgent. Among the Negroes, both on account of their vast numbers and their marvelous progress, the demand has been unlimited. The Indian missions coming again to us, by the arrangement with the American Board, presented exigencies that have constrained to an enlargement four-fold. The Chinamen on the Pacific coast, sufferers as the Negroes are from race prejudice, appeal to the sympathies of the Association for the utmost it can do for them. The White Mountaineers of the South open anew one of our earliest fields of labor, and none is more promising. And, last of all, is the call coming to us from Africa and China that their sons shall be returned as teachers and preachers. With all these demands upon it, the Association may well feel that its utmost energies will be required until the millennium shall release it and all other missionary societies from further toil.

REPORTS OF COMMITTEES.

REPORT ON CHURCH WORK.

BY REV. WOLCOTT CALKINS, D.D., CHAIRMAN.

The committee on church work submit the following report:

This Association completes this year the third decade of its work in behalf of the Freedmen of the South. Only a few years of the first decade can be included in our survey of its church work. Our first churches were organized in 1867. And yet our educational work from the beginning was preparing the way for these churches. For they were founded upon principles almost as new to the colored race as Christianity itself was to the early Gentiles. We have aimed from the beginning to suppress the tendency to an emotional religiousness destitute of all moral principle. Immoralities too often tolerated among the members and even among the ministers of colored churches which existed before the war, have never blemished the record of our churches. They are among the purest and most consecrated of all the churches of our denomination.

From 1867 to 1871 of the first decade we organized forty-five churches, with 2,596 members, an average of fifty-five to each church. In the second decade from 1871 to 1881, the number of churches had increased to seventy-eight and of members to 5,472, the average mounting to seventy in each church. The effect of an educated ministry of their own race began to be felt by this time. Continuous revivals were enjoyed in the schools and colleges, and the quality of the churches was improving even more rapidly than the members were increasing.

In 1891, at the close of the third decade, we had 138 churches, with 8,258 members, the average shrinking back to sixty. The recent formation of new churches, with very few members in each, accounts for this diminished average.

The following new churches have been added to the roll during the past year: in Georgia, Thomasville and Wheathill; in South Carolina, Greenwood and the Old Circular church of Charleston; in Kentucky, Nelson's and Lexington; in Louisiana, Thibodeaux and Calvary church in New Orleans; in Mississippi, Garden City; in Alabama, Fort Payne; and in Kentucky, Bon Air, Cumberland Gap, and Rugby. One church, reported last year, Clover Bottom, in Kentucky, has been crowded out by the Baptists, and Orangeburg, S. C., has also disappeared. This reduces the additional number of twelve churches to ten, so that the actual increase is from 128 in 1890 to 138 in 1891.

The additions to the roll of church membership number 1,031. But the removals from the roll have been still greater. This is accounted for, not only by death, and by the migration of the colored population, which has been greater than ever before, but also by a stricter revision of the rolls, and the dropping of absent members. This example might well be followed by many of our churches in the East. The result of this wholesome revision is an actual decrease of our church membership, from 8,416 in 1890 to 8,258 in 1891.

Our largest increase by conversion was in 1884, when evangelists were employed to promote revivals. There is no limit to this means of swelling our church membership, if we dared to resort to it. But the danger of unduly exciting religious emotions, as seen in other denominations, has led us to prefer the slower and safer process of Christian education, yet very precious revivals are reported from many portions of the field. The church connected with Fisk University has felt this influence during the whole year. Lincoln Church in Washington reports 130 conversions this year, and over 500 in the past ten years. Wilmington, Raleigh, and Dudley, in North Carolina, have received from 50 to 100 new converts each; and the revival in Thomasville, Ga., has resulted in the organization of a new and vigorous church. Over 800 conversions are recorded, and 748 have been added to the churches on confession of faith in Christ. This is an increase of 9 per cent. by conversion from the world, while the increase in all the Congregational churches of the United States from this source has been less than 6 per cent.

The churches of Georgia have been happily united during the past year in a new organization entitled, "The General Convention of the Congregational Churches of Georgia." The fifteen churches of this Association are thus in cordial fellowship with many churches formerly known as Congregational Methodist and Protestant Methodist. But the principles of this Association and of the National Council as declared in 1889 are adopted with entire unanimity by the new convention. No distinction is made on account of color, and the ministers and members of every church are recognized as the peers of all others.

We record our grateful appreciation of the generous spirit in which brethren have labored for this result. Our expansive polity has proved adequate to this emergency, and all the Congregational churches of the South are now within ecclesiastical organizations recognized by our National Council and by the recent London International Council, where our colored churches were represented by one of their most devoted ministers.

There has been no change in church work among the Indians during the past year. We report the same nine churches, with a slight increase of members from 438 in 1890 to 496 in 1891. The encouraging feature of the year has been the loyal and, in many instances, the heroic conduct of our church members in the mournful warfare last winter. Not one Christian Indian was found among the hostiles. This test summons us to more vigorous work in sustaining these churches, and in planting new ones.

The Executive Committee have felt it to be their duty to assume some control and supervision over the churches of this Association. Our pastors are not always selected by a process of "candidating" so dear to old-fashioned Congregationalists. In many cases, no doubt, the recommendations of the administration in New York carry a greater weight than the letters which our ministers are incessantly writing to vacant churches around Boston.

Detailed instructions are also given. Questions are asked: What sort of sermons do you preach? Do you read them, or preach without manuscript? How are your prayer meetings and young peoples' meetings conducted? Are you training your Sunday-school teachers? And what are your relations to other denominations?

We may as well admit that this is a little mild Episcopalianism within our Congregationalism. And without going out of our way to ask if a little more of it might not be safely applied to some other churches, we are bound to face the question fairly, whether we are prepared to relieve our Executive Committee and their Secretaries of these delicate duties. It would be an immense relief. Instruct them to commission the best colored ministers they can raise up in our theological schools, to assist the churches these missionaries organize, in building meeting houses, and in sustaining their own pastors, and then to leave these churches absolutely to their own control, and the work of this Association would be wonderfully simplified.

Your committee are not prepared to recommend this radical measure quite yet. Our churches at the South are closely united to our schools and colleges. The school-house serves in many cases for a meeting-house, and the teacher, in still more cases, for pastor. In very few instances can church work be separated from educational work.

An educated ministry and purity in the church membership are first principles with us. And it is the conviction of your committee that both would be imperiled by any relaxing, at this time, of resolute supervision of the church at headquarters.

After all this difficulty will be providentially escaped as soon as the churches attain to self-support. Financial ability is a better measure of intelligence and character among the colored race than anywhere else in this country. The ideal condition of a Congregational church in "good and regular standing" will be attained as soon as it can pay its own bills.

Thus the most urgent question which our review of the year's church work has prompted, is the extent to which our churches at the South ought to be pushed towards self-support. We have tried to get an estimate from our treasurer of the amount of the appropriation for church work. It is absolutely impossible to give exact figures. The salaries of our Field Secretaries are paid both for the supervision of the schools and for missionary church work. Nearly all of our pastors are also teachers. Church buildings are also school-houses. But a rough estimate, separating the gifts from our treasury, for church and school purposes, would be something like this:

For education.....	\$235,183 33
For churches.....	70,000 00
Total.....	\$305,183 33

This sum of \$70,000 corresponds to the \$750,000 given by the Home Missionary Society to Northern churches, plus the \$150,000 given by the Congregational Union for meeting-houses and parsonages, a total of \$900,000. Is \$70,000 too much to give to the poorest of our churches among the freedmen?

Yes, it is too much if it is suppressing instead of encouraging self-denying struggles for self-support. Our 138 churches have given for this object during the past year \$28,853.75 in addition to missionary contributions of \$3,405.08, a total of \$32,318.83.

This is an average of about \$4 for each member of the church, and it is almost exactly equal to the average missionary and benevolent contributions of all the members, rich and poor, of all the Congregational churches of the United States. We submit this simple fact on the question whether we are pauperizing the churches of the South. Our 500,000 members, rich and poor, give away for objects outside of their own churches, \$4 each per year, and over 8,000 colored brethren give for their own churches, and for those more needy, \$4 each per year!

There is rapid progress toward self-support. The churches in Memphis and Savannah receive no more aid; two churches in Kansas have just been committed to local support and will receive nothing further from our treasury; and four churches in Louisiana, one of which has never received aid, are entirely self-supporting; St. Mark's and Morning Star, of Schreiner, and Abbeville and Deroven.

In view of all the facts, the question is very pertinent, Are they shirking their own duties, those emancipated bondsmen and their children?

No small part of the "dictation and supervision from 'New York,'" has been a prompting of greater effort toward self-support. A circular letter was sent out September 15, 1891, to all the churches, pleading the claims of new fields, and urging still more strenuously the honor and welfare the churches would attain by standing independent. They were asked to call a church meeting and take a formal vote on the question of increasing their subscriptions and of assuming self-support as soon as possible. Replies have been received from many of the churches and are continually coming in. We have read some of them with the profoundest sympathy. They abound in such pathetic disclosures as these: "Most of our members are children. The street cars have taken away the earnings they used to get by carrying satchels." "Of our 130 members 34 are absent, 24 are children, 16 are widows, and 13 are old and assisted by our charities. This leaves only 63, and only five of these are doing a good business. Nevertheless we have voted to increase our former subscription of \$100 to \$400 this year." And more than two-thirds of the replies thus far received promise an increase, and many of them express the hope of attaining complete self-support in the near future.

It is the deliberate judgment of the Executive Committee that a sudden withdrawal of all aid would extinguish a few of our churches at once, and send nearly all the rest of them to other denominations less exacting than we are concerning an educated ministry and an intelligent and orderly church life.

But we have discovered a restlessness of the administration under criticism; they are blamed for giving too much. But if their appropriations are diminished, supporters of the society who are interested in the particular fields which suffer, blame them more severely for the withdrawal.

Your committee is convinced, therefore, that this meeting ought to take some action on this matter. A positive recommendation of some kind would arm the Executive Committee with authority. But we cannot specify the churches which may be safely left to self-support. The only thing we can do is to encourage the Executive Committee in this work and to make the voice of the American Missionary Association heard by churches which may need further prompting.

We recommend, therefore, the following resolution:

Resolved, that the Executive Committee be instructed to consider every church which may possibly be left to self-support, as a case by itself. If in their judgment the church would survive without permanent loss of efficiency, they are authorized to cite this action of the Association as their reason for withdrawing aid. And we recommend that they continue their efforts to bring all the churches, as rapidly as possible, to a condition of independence, both for financial support and for control of their own spiritual work.

REPORT ON EDUCATIONAL WORK, SOUTH.

BY REV. L. S. ROWLAND, CHAIRMAN.

The committee to which has been referred the educational department of the annual report, take great pleasure in expressing their gratification at the present prosperous condition of the schools of the Association. The total number under instruction during the year has increased by several hundred, and almost every school is crowded to overflowing, compelling in many cases the sad necessity of sending away great numbers of applicants from lack of room for their accommodation. It is evident that the thirst of the colored people for knowledge, shown so remarkably from the moment of their emancipation, has not diminished, but is constantly increasing. It is a fact full of encouragement, but one also that brings with it new responsibilities, and constitutes the most impressive appeal possible for continued and larger efforts in their behalf.

The committee make special note of the growing ambition for higher education as shown by the increase of students in the college and preparatory departments. While the extension of primary education to the extent of the resources of the Association is a present necessity, and must remain one for many years to come in order to furnish material for the higher departments, your committee are of the opinion that one of the greatest needs of the colored people is coming to be that of competent, educated Christian leaders of their own race, preachers, teachers, and other professional men, a need not likely to be adequately supplied except by the colleges and higher schools sustained by this and other Christian bodies. It may be safely assumed from the history of other races, that no leadership will be permanently accepted by the colored people except such as shall come from their own ranks. In furnishing through its higher institutions such a thoroughly equipped leadership to take the place of its own at the earliest moment, this Association will make one of its best contributions to the welfare of the colored race. Another encouraging fact in the same direction is the growing interest in the theological department. As an ignorant ministry has been and still is the curse of the colored people, a thoroughly educated ministry is the highest boon we can possibly confer upon them. We are therefore specially gratified at the enlargement in the theological departments at Fisk and Howard Universities, and at Talladega College, and would earnestly commend this part of the work of the Association to the interest and support of the churches.

The religious history of the schools during the year proves that the Association is realizing in good degree its ideal of an education that shall thoroughly combine the Christian element with the intellectual in the training which it gives. An unusual number of the schools report precious revivals during the year, as the result of which many young people have been brought hopefully into the Christian life. In one case a new church has been the result of such a revival, and in other cases churches already existing have been greatly strengthened. The committee most heartily commend the policy of the Association in linking its schools and churches so closely together. In no other way, we believe, can its great aim to furnish to the colored people a thoroughly Christian education be secured.

REPORT ON CHINESE WORK.

BY REV. H. M. TENNEY, D.D., CHAIRMAN.

The progress of the kingdom of God is marked by tidal movements. The income of the tide is often followed by a temporary ebb, which, in its time and turn, is followed by a stronger reflow.

In the work of the Association among the Chinese in America the tide this year is in the ebb. Our schools are less in number by one and their pupils fewer in number by

two hundred and fifty-nine than were reported last year. This is due, however, not to lessened interest on the part of the workers, nor to the withdrawal of support on the part of the Association, but to the fact that hostility to the Chinese on the Pacific Coast and our acts of restrictive legislation are bearing their fruit, are checking Chinese immigration; and are turning back to their own land many of those who have come hither. We have built our Chinese wall at the westward, while we have left our ports open to the east for the entrance of hardly less objectionable people from Central and Southern Europe. But it is not to be presumed that this condition of things can be permanent. The United States is too thoroughly impregnated with the Christian principles of liberty and equal rights and human brotherhood long to discriminate against races. And China is too mighty and too populous, its undeveloped possibilities are too great, long to permit it. Mighty movements are now preparing the way for closer relations between these nations than we have ever yet known, and in the fulness of time commercial or governmental exigencies will break down the barriers and remove them. We are not to assume, therefore, that the decrease of the Chinese population in the United States, and the temporary ebb in the pressure of work for this people on the part of the Association, forebodes the ultimate removal of this one of the despised races from our soil and the lifting of the burden of missionary responsibility on its behalf from the churches. On the other hand, a reverent interpretation of Providence forces the conviction that God would have us seize upon the present peaceful and quiet days in Chinese affairs and use them in preparation for the larger work which the future undoubtedly holds in store. There are in the United States at the present time not far from 125,000 Chinese. Relatively the number is insignificant. For a few years to come it is not likely to be increased or decreased largely. But behind this handful of Chinese now in America there are the four hundred millions of the Chinese empire.

When it lay in the purpose of God to give to America a pure religion and a Christian civilization he brought to our eastern shores the humble Pilgrim and Puritan colonists, and having put the open Bible in their hands, he isolated them there for a century and gave them time to work gospel principles into their characters and institutions that thus they might be fitted to leaven the coming millions and the national life as they have done.

And now, in anticipation of the breaking of the barriers which have immured China in its heathenism and kept it from the sisterhood of nations, and in preparation for the evangelization of that mighty people, may we not believe that God is causing an elect few to be isolated among us from their heathenism for a time, and scattered throughout our Christian communities and under the shadow of our churches, that they through our influence may receive the truth and be themselves prepared to become the ministers of Christ and a Christian civilization to their own people? The plan of God seems too manifest to be doubted. And it is an honor bestowed of God that American Congregationalists, through this Association, are permitted to be workers together with him in the development of this purpose.

Your committee urge, therefore, that this department of the work of the Association, its smallest and seemingly least in point of importance, be not, at this stage of it, underestimated and neglected. We urge that the schools and the workers upon the Pacific Coast be sustained and encouraged to press their work with every favoring opportunity. And we urge this not only in view of its probable bearing upon an exigent future, but in view of the present value of the work, and the character of the converts among the Chinese. We have been deeply touched by testimonies which have come to us on this point. A recent visitor to the missions on the Pacific Coast, a brother known to all present, and honored, writes: "The Chinese work looms up to me wonderfully. I do not believe there can be any missionary in China doing so much

for China as Mr. Pond is here. I am gratified beyond measure in what I see. What would you say to a Chinese prayer-meeting of a hundred men singing Moody and Sankey hymns in English and Chinese, and praying together in both languages, devout, earnest, and consistent?"

And the sacrifices which the Chinese Christians of the Pacific Coast are making for the preaching of the gospel in their own land is an assurance that we may look with confidence to them as laborers and leaders in the evangelization of China. They have their Chinese Foreign Missionary Society, and they support it, we are assured, by larger gifts per capita than are being contributed by any other Christians of the same means in the United States. Let the Chinese of this country be turned from their heathenism to Christ, and they will furnish the most powerful reinforcement possible for the missionary laborers by whom China is evangelized.

But we urge the prosecution of this work as a testimony as well as a ministry.

We urge it as a testimony against the miserable caste spirit which taints and pollutes our American civilization, and from which the Chinese, in common with the Negro and the Indian, have suffered so severely. Until this evil spirit is cast out the Christianization of America can not be regarded as complete. To-day it is our disgrace. It degrades us in the eyes of even the heathen. It robs us of power, and it provokes antagonism and retaliation. It needs to be made apparent that there is an American heathenism as well as an American Christianity, and the line of demarkation needs to be distinctly drawn. The races which are especially cursed by the American caste spirit are the races especially championed by this Association, and we cannot afford to surrender work with any one of them until, by our testimony against this spirit, we make it plain to the world that American Christianity repudiates it, and that it is American heathenism which indulges it. By the prosecution of this work among the Chinese, therefore, we may hope, with the blessing of God, both to save those for whom we labor here and across the Pacific, and also to save ourselves.

REPORT ON INDIAN WORK.

BY REV. DAVID BEATON, D.D., CHAIRMAN.

The outstanding features of this work during the past year are the results of the late "war" with the Dakotas, the appeals for new work among the Apaches, the Navajoes and the Crows, and the increasing value of the educational work especially at Santee and Oahe. A romantic interest attaches to the work just opened in Alaska, and it shows, besides, that the heroic age of missions has not passed away. Were the full details of this Alaskan mission told the churches, it would furnish a deeply interesting and inspiring record.

The popular interest has centered during the past year in the late "unpleasantness" between the Government and the Sioux. It is difficult to write with patience concerning the disasters that have resulted to the vast field of outstation work from government mismanagement and injustice, ending in a contest that left desolation, distrust and death behind it. If this last had taught the Indians a lesson either of fear or confidence, if it had resulted in a new, strong policy either of conciliation or severity, we would not feel so cast down as to government blunders in the future. But the survivors of Wounded Knee talk and act as if they were victors; and seem to have good reason for doing so; and apparently those forces that brought about the late conflict are being left to work another explosion when the fulness of the time comes. The effects of the land agitation and the "war," on the outstation work, centering in Oahe and reaching out over Cheyenne, Rosebud and Standing Rock Agencies and outstations, have been very disastrous; unsettling the Indian's confidence in his efforts towards

civilization, and scattering congregations already formed. The situation has been redeemed from utter disaster by the heroism, humanity and talk of your watchful Superintendent, Rev. T. L. Riggs. The picture of the plundered homes, deep distrust in the hearts of the people and the unburied dead, might be entitled "After the War;" and it would show a faithful missionary and his little party, their hearts full of sorrow for the ruin of their hopes and the loss of their labors, taking their lives in their hands, and going out to bury the Indian dead that had lain on the ground for seventeen days after the battle. That action deeply touched the Indian heart, for no service will more strongly and permanently move him than respect for his dead. The effects of this heroic and sympathetic action are already felt far and wide, and a great awakening of interest has been manifested towards this special form of missionary work; and the way is open for the establishment of several large churches on the Standing Rock Agency. Shall these facts find an answering resolve on our part to secure to the Indians and to the kingdom what true fidelity, fortitude and patience of your workers has snatched from disaster? The present moment is favorable to a large increase of outstation work among all those tribes who, partly for their own errors, and partly for the white man's lust for land, and official blunders, have suffered so much. In this connection, also, we enforce the appeal for a new mission among the three thousand Crows, a field which, from all the evidence we can gather, is as full of promise as it is empty of the word of life. It is most encouraging to notice amid all these troubles that many professions of faith have been made, and several new members have been added to the churches. The statistics of this year, compared with those of the past year, show in all an addition of fifty-eight church members and seven hundred and four Sunday-school scholars; while on strictly educational lines we find an addition of forty-six to the grammar grade, three hundred and thirty-three to the primary grade and a total increase of pupils of three hundred and sixty.

This leads us to the educational work, which has its head in the Santee Normal and Industrial School, and which is beyond all others the most hopeful department of Indian labor. Time will permit me to notice only that of Santee, which has just come of age and holds an honored rank in the commonwealth of education and letters. Pre-eminently it is a Bible training school, but eminently it is an educational and industrial force, of the greatest value in the whole system of Indian missions. I shall never forget what I saw in that school, at once a center of Dakota scholarship and literary interest, a source of evangelistic zeal, a hive of industry and a sweet and gracious home. Could our people see with their own eyes those Indian youths sitting at table, studying in class, and in many cases effectively teaching others, profound interest would be awakened and ampler means would flow into the treasury for the enlargement of such work.

A survey of the Indian situation shows that considerable changes are likely soon to take place in the system of education. It is plain that both the government authorities and the old, tried friends of the red men are becoming convinced of the antiquated and unamerican character of the present contract system of schools. The time has evidently come when the government must take effective steps to give every Indian child an education that will fit him for the full duties of American citizenship. That we can longer tolerate a band of aliens and savages near the nation's heart is repugnant both to our Christian love and our civic pride. The government must take hold of this education question in a way that will in some degree wipe off the stain which a century of dishonor has left upon our dealings with the Indian. A rational compulsory system of education, with all the dignity and means of the nation behind it, must be given to the Indian. For this inevitable change the societies directly interested in the Christian life of the Indian must be prepared, and perhaps they can render valuable help in its initiation; and, surely, we, whose proud boast it is to have laid the found-

dition of the educational system, which is the glory of this land, will hail the change and adapt our work to it. Under a partial measure of civil service reform in the Indian Bureau decided improvement is taking place in the administration of Indian affairs; and we are led by this to hope that the day has at length dawned when the government will no longer consider the slaughter of animals in the presence of men, women and children on the reservation, part of its system of Indian education. Surely the abominations of the shambles amid accompaniments that strongly remind the half-wild native of former scenes of blood and cruelty is not an absolutely indispensable part of an agent's duty in the distribution of rations.

The continued use of the native languages of the Indians is another question of great importance as well as of much greater difficulty, both in its bearings on national education and the strictly Christian education and evangelistic work of our societies. The Indian must be educated and become an American citizen; live right in the heart of this English-speaking nation. His language problem is, therefore, not the same as in the education and conversion of a foreign tribe. In the opinion of many observers of Indian life and character the continued use of his native tongue is an almost insuperable barrier to speedy and effective citizenship and evangelization. Language is a much deeper fact than race; and although the native languages are enriched with the literary and religious concepts of the teacher and missionary, yet it is still the tongue of the old heathenism. But the language of the Indian's fellow citizens is the language of his new civic duties, his new industrial ideas, and his new religious knowledge and emotions. To give the Indian a national compulsory system of education, and with it the language of Milton, Shakespeare and his English Bible as his intellectual and spiritual inheritance forever, would be one of the grandest works of the age. Nor must this full measure of wisdom and justice be allowed in any way to interfere with the use of the native tongue in the present work of our schools and missions; it will rather demand a class of workers fully conversant with the language of the people to work out the problem and handle the difficult subject in its transition state. But we cannot much longer deal with the Indian partly on the assumption that he is a ward of the nation, and partly that he is free to do anything he pleases, partly that he is civilized and partly that he is savage, with a drop of English teaching here and a flood of Dakota there, with a few months of school discipline now, and then years of wild, untutored tepee life. This course has long led to disaster, and to-day he is neither a citizen nor a Christian to the extent that our prayers and labors might have made him if a more rigorous and comprehensive policy touching his whole life had been adopted, both by our religious societies and the government. If the Indian is to have an education by a compulsory national system, industrial training to fit him to earn his living, law and justice to protect him in his property and life, and full American citizenship, he must discard his native tongue and speak the language of the American people. Then the night of his oppression will pass away and the morning light of Christian manhood will dawn upon this whole people.

REPORT ON MOUNTAIN WORK.

BY REV. C. H. DANIELS, CHAIRMAN.

Your committee would heartily endorse the work among the Mountain Whites as conducted by this Association the past year. We beg to note certain factors indicated by the annual report. The work is slightly begun, though effectively, in North Carolina and Alabama, and is more fully advanced in Tennessee and Kentucky, while important fields await a beginning in Western Virginia, West Virginia, South Carolina, and other States. Valuable results are reported in connection with the seventeen schools

and thirty-two churches, under the care of forty-six teachers and twenty-seven ministers and evangelists. In the schools are some 1,700 pupils, and in the churches nearly 700 members. When we consider the means used and the repression compelled, a great work has been achieved. This work, so eminently Christian, ought never to be called to report,—“If the means were at hand we could establish a number of successful schools back among these mountains, and furnish their local primary schools with teachers who would bring in a new era of educational progress,” because it means that for lack of funds a great opportunity has been lost for another year. Another expression, forced by bitter necessity into the report, commands our sympathy and regret—“We have dispensed in the interests of economy,” when it is not economy, only under the compulsion of no funds. There is an economy which is wasteful, and this is the kind, for it declines hopeful work, dismisses missionaries and discontinues evangelistic efforts. It has been a pitiable necessity. The more, then, do we commend the policy of the Association in strengthening the work at the best points and adjusting it to greatest needs, rather than sacrificing strength by enlarging the work beyond the means to make it thorough. The best is the cheapest in the long run. We note that the work is preceded by the pioneer evangelist who searches out the country; that the schools are “completely and rapidly filled,” and that school accommodations have been increased to meet urgent demands in several places. We bring to mind the gross ignorance of these people only to observe the wisdom of the normal schools and academies, which now, as in the past, are greatest powers for promoting primary education. The pressing need of the people is common education. These institutions grapple with this one problem, the training of teachers for the masses. We advise the steady holding to this true line of missionary economy by which increasing numbers may be sent forth equipped to help their own, and thus the Association become the helping hand in this uplifting work. It is suggestive—“Twenty-seven pupils of Pleasant Hill Academy are teaching twenty-seven schools in the mountains, with over two thousand scholars.” Colleges may be, but are not now, the need in this important field. The work of the evangelists and churches has been carried on faithfully, though under repression of no funds—a word that ought not to be found in the vocabulary of wealthy and Christian America. We remind the churches that the opportunity will be exigent until we take our place beside our brethren who are the foreguard of this interesting and urgent and Christian work. We urge upon the Association that all means be used that can wisely add to the efficiency and increase of this department of work among the needy mountaineers of our middle country, until they shall be a people whose hope is in God. In saying this it is with the full conviction that our churches now established be firmly held to our Congregational policy, and that, so far as funds will allow, well-trained men of Congregational sympathies be placed as leaders at important centers in answer to the calls from the present workers.

REPORT OF THE FINANCE COMMITTEE.

BY MR. J. G. W. COWLES, CHAIRMAN.

The committee appointed at the last Annual Meeting to examine and report upon the condition and conduct of the financial affairs of the Association has made a careful examination of the same, and is pleased to express and record its entire satisfaction with the administration of this great trust.

The committee met in the treasurer's office in New York, four of the five members being there present, in order that they might not merely review the accounts and reports for the year as transcribed for publication, but inspect and review the original entries and records as made in the daily course of business. We find the system of bookkeeping simple and complete. Any ordinary business man, though not expert in

accounts, can readily trace any item of receipts from its source to its disbursement according to the intention of the donor. All moneys received are credited daily in the cash book to the sources whence they come, and entered as given for the school, college, church, or other beneficiary designated, or to the general fund if no specific use is named. These items are then distributed in journal entries under the proper titles, and finally carried to ledgers, where the condition of each fund constantly appears. The Treasurer takes a trial balance every month, and brings before the Executive Committee at each monthly meeting a full statement of the receipts and disbursements of the month preceding, which has been duly audited by the Finance Committee before being so presented. All accounts are audited quarterly, as also the treasurer's annual statement, by two experienced accountants elected at the Annual Meeting. The faithful and exact attendance of these Auditors upon their laborious duties, as appears of record, deserves acknowledgment and commendation. All cash received from whatever source is deposited in bank, and all money is paid out by checks, requiring two signatures. The securities representing the invested funds of the Association are kept in a safety deposit vault, which can be entered for the collection of dividends, interest, or any other purpose only by the Treasurer and another officer of the Association with him having a second key.

The income from the Daniel Hand Fund is held by itself, and that from other investments, as well as moneys received for specific uses, such as the purchase of land, the erection of buildings, etc., are kept in separate accounts.

We find that the Association holds fixed property in lands, buildings, and equipments used and occupied by its schools and churches at strategic points in various parts of its field, indispensable to its efficiency. It has invested funds for African missions of \$108,723.92, and for colleges and schools of \$122,151.86, the income only, amounting to \$10,729.90 last year, being applicable for current use. Here is a beginning, though small, yet suggestive and hopeful, looking toward the endowment and ultimate independence of these educational institutions.

The Daniel Hand Fund, amounting to \$1,000,894.25, is safely invested in the original securities turned over by the donor, which yielded an income last year of \$53,533.80. This, according to the terms of the gift, can be used only in the educational work of the Association, and is especially designed for fitting colored pupils to become teachers and leaders among their people.

It is of inestimable value in enabling worthy pupils in school and college to complete their course of education.

In analyzing the income of the Association from other sources during the past year we observe that the churches have given \$6,615.62 more, and individuals \$7,016.31 less; the women's societies \$1,365.87 more, and Sunday-schools \$1,205.34 less than in the year before, leaving the total from these sources just \$240.16 less than in that year. But the total receipts for current expenses were \$20,846.44 more than the year before, the total receipts available for current uses being \$482,419.21, which represents almost exactly the increase in legacies, which were \$158,664.97 last year, against \$137,739.18 the preceding year, a difference of \$20,925.79 in favor of last year.

It will readily appear that legacies, the gifts of the dead, are an uncertain reliance. Indeed, during the past five years they have fluctuated from \$52,266.73 in 1886-7 to \$158,664.97 in 1890-1; an extreme difference of \$106,000. The gifts from churches, Sunday-schools, missionary societies, and individuals during the same period show but slight variation, the average for five years being \$190,750.15. It is gratifying to observe, however, that the receipts for tuition have increased in this period from \$28,964.81 in 1886-7 to \$44,988.27 in 1890-1, an increase of \$16,000, or 55 per cent., showing a marked movement in the direction of self-help; but we must not fail to bear in mind that self-support can never be reached in the colleges of the South, as it is not

in those of the North, though it may and will be in their churches. Upon this point we notice in the general review of the work that these churches contributed towards their own support during the year just closed \$28,853.75, besides giving \$3,465.08 to missions. From the survey of these facts and figures it appears that the Association, considered financially, is in a most safe, solid, and prosperous condition, and that the year under review has marked an advance over those preceding in the increase in its properties as well as in its current income, and especially in the indications of increasing strength and self-reliance in its schools and churches. The great solvent of all difficulties, lubricating whatever causes friction, is money, plenty of money. Though charity be "the greatest thing in the world," the needed money is the oil of gladness to the heart of the self-denying missionary, and of the anxious secretary alike. Let the churches make abundant this supply and the record of the year to come will occasion increased good will toward men and more thanksgiving unto God.

ADDRESSES BY FIELD WORKERS.

THE ADDRESS OF PRESIDENT H. S. DEFOREST.

OF TALLADEGA COLLEGE, ALA.

I would like to speak a word for seven and one-half millions of souls. No man can live long at the South, put his heart in sympathy with the hearts of these people, and see the survivors of slavery—bent, crippled all the way through, maimed, marked, scarred—and not feel that if there is any people on earth who have been wronged it is the Negroes. And surely, if there is such a thing as justice, if we ought so far as we can to requite the wrongs of the past, then justice pleads that we should press forward the work of the American Missionary Association. That thought which refers to the past is not much now in our minds. War memories are fading away, and the soldiers of the great army of the republic are now gray-headed men, and it seems fair to notice these things in passing.

But now, while justice urges us to press forward these missions, there is also a corresponding plea of gratitude. Some of us can never forget, when on the first Monday morning of April, 1865, we entered the City of Richmond, how those colored men gathered around us, and cried, with streaming eyes and faltering voices, "Bless the Lord, bless the Lord, Lincoln's men have come! We have been praying for you;" and some of us in the loyal North can never forget their superb conduct both Northward and Southward in those days of peril. There is a claim of gratitude, and that claim has been re-enforced by more than five-and-twenty years of superb treatment since. I think there is no other race on earth who, during the days of their freedom would have deported themselves as grandly as they have, impeded by the trials they have endured and the wrongs from which they are still suffering. Therefore this plea of justice is re-enforced by one of gratitude.

But there is another consideration. If there be such a thing as pity,

the colored man is entitled to our pity. Look at his condition when he was made free. He had a large muscle and slavery had developed the animal. He knew how to work with his hands and do the coarser kind of work ; but he had had no industrial training worthy the name. He had never been taught prudence or economy. He knew nothing whatever of business methods, nothing of bargains and contracts and penalties, nothing that was essential for the development of his best industrial needs. At the time the Negroes were set free, though they had toiled long, they owned nothing, and it is hardly too much to say that there were not as many dollars among them as there were millions of souls. They did not own the scant clothing on their backs, or the skillets in which they fried their bacon. If you ask about their intellectual condition, it was equally poor. Of course they had never been taught. Slavery and education could not co-exist. Hence, among them all there was not one, so to speak, who possessed a book, or could read it if he had possessed it, or one who could write his name even if he had had pen and paper. For this people had been made ignorant by law, and to teach them was a crime. If you pass to their religious condition the case was more hopeful. There were many of them who were devout, God-fearing men ; and to no Christian souls on earth have I been drawn more closely than to some of those whose skins are black. The very severities of their condition drove them to God, and being down deep in the valley they grasped and climbed into the " Sweet chariot " when it did " swing low "—and it came low to them. Many of them mounted on that chariot to heaven.

Religious instinct, so to speak, is strong within the colored race ; but it is also true that their religion was lop-sided. I do not say it was divorced from morality, it was never wedded to morality. Their religion was largely emotional ; and just as their intellectual faculties had all been crippled, save a weird imagination and a wonderful memory, so their religious nature had been greatly neglected. Their religion, which they deemed sufficient to save the soul, did not make them ethical or moral. If you inquire as to their veracity, truthfulness is never found with a servile people. If you inquire as to their honesty, with them taking did not seem to be stealing. They took the master's chicken to feed the master's Negro. It was the master's before it was eaten, and it was the master's after it was eaten. They thought it all right, but still it developed great shrewdness in a certain kind of stealing. It is probably true that our colored brethren will take more chickens from the roost and make less noise about it than any other class of men on earth.

Now, if we pass to a still weightier matter—that of the family relation—one man has said that for 250 years there had never been a marriage among them. What does that mean? They had wives but were never married. They had children born of their wives, but they had no control over them. They did not own them. They had no proper homes. Their

one-room cabin was a centre of abomination, and chastity was a very difficult virtue for a slave girl to maintain—it was next to impossible if she was also comely and beautiful.

I will not dwell long upon these things ; but brethren and friends, the entailments of slavery are awful ! In the matter of temperance they were a stronger race than they now are ; because, just as our railroad corporations enjoin temperance and abstinence on the part of their employés, so the overseers and masters did with respect to their slaves. A colored man, in order to get his grog, must get an order from some white man for it. Enough was given him at Christmas time to keep his appetite whetted, and he longed for the time to come when he should be as free as his master, and have the same opportunities to indulge himself. And when he did become free and the opportunities came, he improved them well. The great curse of the black South is the drunkenness of the South, and by drunkenness I refer not only to the use of alcoholic liquors, but also of tobacco. They waste in alcohol, in the snuff-stick, in the old corncob pipe, and the more elegant ones, in the cigar and cigarettes, enough to make them all rich. As far as this vice is concerned, intemperance in both its aspects, it is my opinion, that except where there are schools and churches fostered by the Christian North, the black South is worse to-day than it was in the days of slavery ; and the reason is not far to bring.

Now, friends, is it not fair to believe when you look at these things that when four and one-half millions of such people were set free they demanded our pity ?

There is another reason, and a chronic reason: it is very hard for a black man to rise. It is in the North ; it is in the South. There is an incubus put upon him that does not belong to vice. At the North, what of stimulus is there in the possibility of the washboard, the white-wash brush, the waiter's bib, the barber's chair ? In the South, how much is there of stimulus when a man cannot turn around without being reminded that he is a Negro, and if reminded by a bad man, he is reminded that he is a "nigger," and by a very bad man, there is an opprobrious and vituperative epithet put before the word. Brethren, there is a force here that we do not understand. Imagine a case. You go to bed to-night ; God closes your eyes in sleep ; your family is about you ; you have something of intelligence, of money, of social position. Now I will not send the death angel to you, but an angel with a paint brush ; and let us suppose that each one of you to-morrow morning, my Caucasian friends, rises up a full-blooded Negro, with all your money, all your knowledge of business, all your surroundings, all your intellectual culture—and then undertake to make your way in the world. You would say Job did not go far enough when he cursed the day that he was born. Is not that so ? Then God bless an anti-caste society like the American Missionary Association, which believes that "A man's a man for a' that,"—a society that does not say "Do what you

will ; study as hard as you please ; add learning and scholarly refinement to culture ; put money into your pocket ; build yourself up in all that God esteems high and noble, but still stay where you are if you are a Negro.' I take it, brethren, that pity has a strong persuasion, and we ought to care for such a people as this.

Gratitude and pity have their voices ; so has patriotism. It is a very hazardous thing to clothe slaves with the suffrage. It was done ; I do not criticise it. It was done once, but it never will be repeated, I suspect. Be that as it may, slavery is a very poor school for inculcating the duties of American citizenship. What I have said of the slave's moral and intellectual condition will lead you all to believe that he was illy prepared to mount the throne of American citizenship and become a vice-regent and control the affairs of this empire. That must be conceded. But it is just as evident that the proper cure for an ignorant vote is not violence and intimidation. It is not fraud and counting votes falsely. What is the remedy ? We have given the colored man the ballot unasked for. One day he was a slave ; the next he was a free man ; and the third day he was a voter. There is a sufficient remedy, and we are able to apply it. It is to go among these men and train them for their civil duties ; and the man who is not fit to vote one day in the year and cannot live as God designed man to live for 365 days in the year, needs training in this respect.

But there is still another consideration ; it is that of piety and missionary zeal. It is my opinion, friends, that nowhere on the round globe are there seven and one-half millions of people so accessible to the gospel as we find in the compact black South. They are by nature religious in their make-up. They have orthodox views concerning truth. They are sympathetic to a large degree to Northern men, Northern women, and Northern missionaries ; and it is my opinion, after an observation of twelve years there, that there is no other place in these United States, from ocean to ocean, from the lakes to the Gulf, where an expenditure of force, of money, and of men will bear such an increase and have such an income as in the South under the work of the American Missionary Association. It seems to me, then, that when the command is to go into all the world and disciple every creature, there is a special reason, because of the hopefulness of our work in the South, to go among these our late slaves.

And, furthermore, not only is it our duty to educate and convert them for our own sake and the sake of America, but also for the sake of the world. When God sent the black Joseph into our Egypt to become a slave, the slaveholders did not intend it, the North did not purpose it, but God intended that that black Joseph should provide corn for his father's house ; and in saving these people we are at the same time putting our arm around the vast great black continent and lifting it up to Christ and to God.

If we could read missionary history during the next fifty to one hundred

years, I think we should see wonderful progress along this line. Not a few of these colored brethren will follow in the steps of Mr. and Mrs. Ousley. They will go to that dark continent, not for riches, but to carry to those benighted people the riches of salvation. Is there not reason enough for prosecuting the work of this American Missionary Association as viewed from the one point alone of its work among the Negroes?

Now, Christian patriots, you did not forget the army from 1861 to 1865. You sent us shelter tents and rubber blankets. When the cold November storms came upon us you gave us thicker overcoats and you were careful that the knapsack should not be empty. Sometimes the hard bread was short, but you cared for the haversack and wanted that there should be three days of rations on hand all the time for an emergency and for the march. Before we were wounded, women all over the loyal North scraped their lint and sent on their supplies for the surgeons' tables; and whatever else did fail us, you were careful that at least there should be forty rounds in the cartridge box. Now, friends, the same army, or their successors, are still in the South, fighting still, only with gospel weapons that do not wound except to heal. Now, why not send on the supplies? If we could see it, the emergency is as great now as it was then. The opportunity was great then, and the opportunity is great now, and while this work is developing and there are such opportunities before us, why should we not receive what is necessary for the extension of the work in those counties of Kentucky and Tennessee and sweeping down to Alabama? Why not care for the red man? Why not do vastly more for the black man? I cannot but think that if any man love Christ and love his country, and wishes to do good in the world, in the one chance he has while here, if any would save America and at the same time put his arms under Africa, now is the opportunity; and therefore I beg you send on, send on and increase your supplies. Our work is growing on every hand. Our colleges are doubling their expenses every decade, and they are centers of light through all the regions about.

I will say this in conclusion: If we can be sure of that same generous spirit which has not failed us in the past, if you will rise to the emergency and give us what we need, then, if we live and it seems best to others, we are willing to go back and do the best we can until the Death Angel shall muster us out. But, friends, it sometimes seems to us as if men and women were cheaper than money. A lady teacher will drop in her work from sheer exhaustion and another will take her place and her pay—about \$400 a year. Ought there not to be some Christian woman at the North who would endow that chair and perpetually keep such a woman there? And yet I must say that thus far we find more who are willing to go to the front and die there than those who are willing to send on the needed supplies. And so I end by saying, send on what we need for this most blessed, this most exigent, this most hopeful work.

ADDRESS OF REV. W. E. C. WRIGHT.

I wish to speak about what I have actually seen myself of the work in the South. Familiarity here does not breed contempt, but produces a cumulative impression of what has already been accomplished by the Association. For example, in passing through the imperial state of Texas, in town after town, and city after city, as I inquired into the religious and educational condition of the place in relation to the colored people, I found over and over again that the graduates of Fisk, of Talladega, of Tougaloo, of Straight, were the leaders in educational work; and though the churches of our order in Texas are small and few in number, I found that their moral influence was out of all proportion to their size. For example, it was largely through the influence of such work as we have been doing in the South that one illiterate minister of another denomination said to me: "They won't stand my preaching more'n about two years longer." In one place I found a colored man who is a lawyer by profession and a school teacher by avocation, whiling away his leisure time to rest himself from the exhausting labors of other duties by taking up the study of Hebrew. If this influence is felt thus in Texas, the graduates of our schools leading in that state the van of intellectual progress for the colored people, how much more might be said concerning the regions in the immediate neighborhood of these institutions.

There is another aspect of our work in the South that shows equally the importance of the work we have been doing. It was my privilege a few weeks ago to stand before the state assembly of colored teachers of Alabama. The president of the association said to me as I stood with him on the platform facing that great audience, "Almost every one here owes his education directly or indirectly to the American Missionary Association." That is, the teachers in the South to-day whom we have not directly taught have, a very large percentage of them, been trained by the teachers whom we have taught. So that only at one remove from us you will find 75 per cent. of the colored teachers. The public school system of the South rests on the foundation of missionary work in which this Association led the way in point of time and still leads the way in extent. Without this missionary work, it would have been impossible to find teachers for the public schools.

In the first report of the public schools of Virginia after the war, the Superintendent of Education in that state devoted several pages of the report to arguing that it is possible to educate the Negroes, and he urged that it ought to be done. But he knew that the larger number of the taxpayers of Virginia did not believe that they could be educated. We have persuaded real observers that colored people can be educated. I am sorry to say that we have not persuaded all of the Southern whites—indeed, I think we have persuaded very few of the Southern white women. I know

what it is to be welcomed with Southern hospitality, and then to have a sudden chill fall on the household when it appears that I am concerned with Negro education. Not often have I met open opposition to colored education. But I have met mountains of absolute indifference to it—a calm conviction that we are engaged in the hopeless work of trying to make something of those out of whom nothing can be made; for still a large part of the Southern people hold to the doctrine, “You can’t make anything of a nigger.”

This contempt of the colored race appears in many of the customs still. I sat down to talk with a colored brother in a railway car in Louisiana, and the conductor said to me, “You can’t stay here; you must go back to the white end of the car.” I walked through a car at another time and stopped to say good morning to a colored preacher, a man of culture and education, and he said to me, “I would ask you to sit down if you were not so pale.” The law in several of the Southern States forbids white and colored men riding in the same car even if they are ministers of the same church. I witnessed the passage of such laws by three states last winter. In one case while the bill was passing through the Legislature against the dignified protest of the educated colored people, the capital city was aglow with the religious fervor of an enthusiastic state convention of Christian Endeavor Societies. I regret to say that the Southern religious conscience does not take hold of this question of equal rights.

I have had to do with other things, however, than those relating to colored education. The larger part of the white illiteracy of the United States is to be found in the Southern part of the country. This is no accident. It is the result of the aristocratic organization of society in the South on which the slave system was based; that there is so much illiteracy in the Eastern counties of Kentucky is more the misfortune of those people than their fault. They were part of a state where the aristocratic idea prevailed that a few leading families were of the greatest importance, and the masses might be neglected for the sake of the welfare of those families. I hesitate about saying much about the mountain whites. It is unwise to speak of the strange things that we sometimes hear from preachers there. It is unwise to speak of the actual facts of destitution and need, lest these statements, going back to some who have education in that region, should be taken as indicating that we have a lack of sympathy with them. It is difficult to get before the Northern mind the needs of those two millions of people living in that mountain region. I wish I could impress upon you the need there is of carrying intelligent religion and religious education into that mountain region lest in the next generation it shall be like a tract burned over by the fires of infidelity. For as railroads and mines and factories are bringing new light into that region they will carry infidelity with them just as certainly as the future comes, unless we get the start of these things with an education that is religious. A single well-equipped Christian school in every county would soon change the whole aspect of the future.

ADDRESS OF REV. R. D. JOHNS.

There is a great deal that I would like to say, but I hardly know where to begin. I come from Mississippi. Mississippi is a very needy State, and the people of color there are in a very needy condition. There is a great deal more quiet there than there used to be. We do not hear so much about the shotgun policy. But the people are not much better off than they were before. Arrangements have been made so that the white people can do the voting and the colored people do nothing of the sort. They are not quiet because they are contented; they cannot help themselves. I read a little verse the other day something like this:

“There was once a girl on the Niger
She went out to ride on a tiger;
But when she returned she was riding inside,
With her smile on the face of the tiger.”

I do not know whether that is founded on fact or not, but I know a good many Mississippi facts on which it might be founded. There are a great many people there who are very poor and very hard-working who suffer a great deal at the hands of other people. I live in Jackson, which is quite a peaceful community. A few years ago there was a French revolution there. The city is mostly made up of colored people, and the colored people and white Republicans held the city government. The other people wanted the government, and when the time for election came men from all around through the swamps and other places came with their Winchester rifles to help them get the government. On election days these guns were pointed out from hacks and windows, and when a colored man came along to vote he was told he had better move on. The election went the other way and the colored people were “inside.” So we do not disturb politics much. I saw a statement in one of the papers at the North, the *Independent* I think it was, that the colored people do not care much about voting, for they do not register. Nobody cares to pay two dollars to register when he knows that his vote is not going to be counted, or if counted that it will be counted out.

I want to speak briefly of the religious needs of the people of Mississippi. There is an association of ministers and churches there called the Mississippi State Association. There are only four of us ministers, and seven or eight churches. There is great need for a church at Vicksburg, at Columbus, and at Greenville. In these places there are graduates from Fisk and other schools of the American Missionary Association who do not like to relegate themselves to the old ways and attend the worship of the people there. They want the more cultured form of worship to which they have become accustomed. At Jackson there is great need especially for a school. We cannot do very much in our cities with Congregational churches unless there are schools attached to them. The people have about all the religion they want—the Baptists and Methodists have—but i

is not exactly the kind we have, and they don't want our kind. The people like to hear the American Missionary Association's preachers when they preach to them in their churches, but they do not come very much to our churches to hear us. They like our preaching, but they are afraid of our "ism." Their preachers tell them it is not just the thing, so we do not get large congregations. Sometimes persons are converted among us, who are persuaded to join other churches.

ADDRESS OF REV. T. J. AUSTIN.

I must confess that there are some things which Brother Johns has referred to connected with the South and its relation to the Negro that make me feel sometimes as if I would like to take wings and fly into the jungles of Africa and be at peace. You must know—and I refer to this because it has been referred to several times in this meeting—that the American Missionary Association is not educating men and women to be beggars. I am a product of Fisk University, and I think I can speak for every man and woman who has gone out from that institution, and from all other institutions of the American Missionary Association in saying that we are so grateful for what we have received in these institutions that if we had the means we would endow to-morrow every single one of them, so as never again to ask you for a cent. I want to speak particularly, however, of our little work at Florence, Ala. We are working there in the valley of the Tennessee River, a valley that is rich in minerals as yet undeveloped, where there are thousands of white and colored people. We have at Florence a church and a school. I want to say just here that I believe in pushing the church, pushing it for all that it is worth. I believe that the church work ought to be pushed and the churches ought to be multiplied. There are but few of us now, and we are isolated, and the little enthusiasm that we get at our annual gathering is expended long before the time comes again for us to meet. What we want to do is to multiply the churches. I was told some two or three years ago that Congregationalism was too high for the Negro. That church that is too high for any of God's creatures is a church that rightly ought to die. But I do not believe that such is the case with the Congregational Church. I do not believe that others believe it to be true. One of the most prominent Southern white men in the Methodist Episcopal Church, South, said to me not more than four months ago, "Congregationalism is not only what the Negro wants, it is what the white people of this region want, and all the church needs is that some prominent man should blow the bugle." Well, I think that I understand what he wanted to say. He wanted to say that if we could only get rid of this Negro element it would be just the thing that was needed.

Mr. Austin then spoke particularly of his work at Florence, and the need for larger school facilities.

ADDRESS OF REV. BYRON GUNNER.

I want to say a word about the Southern pulpit with special reference to that part of it occupied by men of color. An educated ministry is the greatest need of the South to-day—men who know the gospel, who love it, and who have the courage to preach it in all its purity. And yet I do not agree with the statement made this afternoon that the present ministry of our people is our greatest curse. Our people are a great deal better off with that ministry than they would be without any.

I will illustrate briefly the outline of a sermon delivered by an illiterate colored man, who could not read a familiar hymn correctly, to show that there is in some of their preaching that which does a great deal of good. There had been a quarrel in his congregation resulting in a fight. This faithful pastor wanted to give his people a talk on the subject, and so on the following Sunday, in order to warn them against such conduct, he selected for his text, "I am fearfully and wonderfully made." But he did not know just how to pronounce the last word, and so he read the text "I am fearfully and wonderfully mad." He said, "Now, brothers and sisters, there has been some quarreling here and a fight among you last week, and I want to preach about it. "You must not do these things. The text says 'I am fearfully and wonderfully mad.' The first point is, 'I am mad.' Now when you feel mad that is the time to fall on your knees and ask the Lord to help you. When you first feel yourself getting out of humor, go down on your knees and ask God to help you. If you don't do that, you will get 'fearfully mad.' Even then if you will think and stop to pray you can overcome, but it is much harder. But if you allow satan to lead you, you will next get 'fearfully and wonderfully mad,' and then you will fight." Then this minister went on and preached an eloquent sermon about losing one's temper, and he gave those people some wholesome advice: and those brethren who had quarreled repented and became friends, all through the influence of that sermon. There are hundreds and thousands of congregations all through the South who are getting that kind of instruction and it does good.

I will give one more illustration; this was in the town of Lexington, Ky., where I lived. A minister was explaining to his Sunday-school the lesson, which was on the subject of Christ's triumphant entry into Jerusalem. He went on to say, "Now you see how those Jews tried to keep Christ from getting into Jerusalem. They cut down trees and threw the branches across the road. They took their clothes off and threw them down in the path and tried to trip up that animal that Christ rode and keep him from getting into Jerusalem. Now what does the Lord want to teach us from

this? It is this; we are the children of God and we are traveling to the heavenly Jerusalem. Now the devil will put obstacles in our way and try to trip us up and hinder us; but our blessed Lord rode over all those coats and limbs and went into Jerusalem; and so we, if we ever get into heaven, have got to ride over all those obstacles, and we will enter the heavenly Jerusalem just as Christ entered the Jerusalem down here." Tears came from the eyes of those old pilgrims who for many years had been trying to reach the heavenly Jerusalem. Their hopes were inspired and their faith increased. That kind of preaching is doing good, and our people are a thousand times better off with the ministers they have than without any.

But then we need an educated ministry, and that for two reasons. Last December I was sent by the American Missionary Association to Lexington for the purpose of organizing a church. I rented a hall and began preaching on the 25th of last January. On the 13th of March we organized a church with twenty-one members. To day we have twice that number. We have raised for expenses \$300, and we have also raised \$500 towards a lot. I found there a large number of young men and women educated in the various schools of the American Missionary Association, and I found that they were becoming religiously indifferent because there was no preaching there that they could appreciate with the training they had received. What did this church do? It gathered together those young men and women and saved them. They have testified in our prayer meetings that if this church had not been organized they would have become irreligious. Then an educated ministry raises the standard in other churches. That little church in Lexington has a great influence on the others, lifting them up to a higher standing of intelligence and morality, and that is what the Congregational churches will do everywhere.

ADDRESS OF REV. L. E. TUPPER.

Rev. L. E. Tupper, Principal of the Williamsburg Academy, Kentucky, next spoke of the condition of affairs in Harlan county, in Eastern Kentucky. He described at length, and with vivid energy, the origin and results of a fierce family feud, in which some thirty people were shot. He told of visiting in the jail some of the survivors of that feud who were mere boys, and how sick and tired of blood he had found the whole community. He also dwelt upon the eagerness of the people in that section to receive those who would come and carry on schools. If two ladies from the North could go into Harlan court-house they could rule that place like queens. The people of that region are ready to do anything to give their children an education.

So great interest was excited by this story of need that an impromptu collection of \$150 was taken up for Harlan county.

ADDRESS OF REV. G. W. REED, NORTH DAKOTA.

In Isaiah lxiv. 6, we read : " We are all as an unclean thing, and all our righteousnesses are as filthy rags." The very best we have, our righteousness, even in the highest civilization, is as filthy rags. You do not need to spend many nights in an Indian tent to find out that the best that the Indian has is as filthy rags. When the question comes before us whether we will take the filthy rags and put them in a corner where they will breed disease, or gather them up and put them in a large mill, have them cleansed mix them with water, and make pure white paper on which we can write our home letters, we decide at once that we will have the white paper.

And I think that every one present will say that in this grand work of the American Missionary Association among the Indians, we propose to go on as we have for years past, not leaving the Indians as filthy rags in a corner to breed disease, but we are to take from them the very best rags and send them off to Hampton, Carlisle, and Philadelphia, and bring them back as the very best bank note paper ; we are to take the next best and let them go through a course of training, possibly no further than Santee, and make them into another grade of paper ; and then we will take such fellows as the sons of Sitting Bull and others and let them go through the native school and come out as newspaper. We have a use for all these rags.

Let me, in the few moments which I have, just touch upon my own field at Standing Rock. They used to tell me that the portion which most people remember of a sermon is the illustrations ; and to make my sermon stick to-night I propose to make it mostly illustrations. When I went out there in 1887 I met two Indian boys going up from Santee. One of them was the son of Little Eagle. We traveled for four days across the prairie. They could speak English and we talked about what was going on at Santee, and Harry Little Eagle told me about a letter which he had written home to his father at Grand River. I did not know then that he had found Jesus Christ as his Saviour at Santee, and had written to his father urging that when he came home there might be one woman there whom he could call mother, and that the other two women might be put aside to live in another house. When he got home he found that his father had put away two of the wives and really had one wife whom Harry could call mother. He stayed there at Grand River for four months, and then he was called home to heaven. It was not long before the wife and mother became a member of the church and the two sisters also united. When that terrible disaster came in connection with the Indian battle at Grand River, Little Eagle was one of those forty policemen who were sent into Sitting Bull's camp and were killed. When the bodies of the dead were brought back

there was found in Little Eagle's pocket this Testament which I hold in my hand. We opened it and found these words which had given him so much comfort, that fourteenth chapter of John, marked by evidences of the most constant reading; the print was almost obliterated. So also was that twenty-first chapter of Revelation—"And God shall wipe away all tears from their eyes." This was the comfort that man had gained from this Indian Bible.

We have been told that we must not teach the Indian in his native language; but when we find that a man like Little Eagle can learn to read the Bible in the Indian tongue, not knowing a letter, and almost unaided, when we find that we can take a boy or girl and in three months they can master this so as to read God's word in their own tongue and think God's thoughts after him, then we say we will teach the Indian his language; and when he has mastered the Indian language he sees he can master the English language, and then everything is opened before him to read.

You would not have planted a mission there at Standing Rock if you had not expected it to grow; but when mission work begins to grow then you must feed it. I bring these illustrations before you that you may know that giving to Indian missions pays.

The Indian Running Antelope taught me a lesson in giving. One day he came into our school-room and spied some old shoes of mine under one of the benches. He went up and put his foot against them to see if they would not fit him, and then he turned to Mr. Thomas Riggs, who was there, and said, "Tell our young missionary that I am an old man and I want to lead my people on in this work of progress, and the rain comes at times and I want something to keep my feet dry,"—and I began to think that I had lost my shoes. He looked at them again and put his foot against them and said, "Tell the young missionary that he ought to give me these old shoes, and it would be a token of friendship." I said to Mr. Riggs, "Tell Running Antelope that if I should give those old shoes to a friend in the East he would feel insulted." Antelope replied, "We have a better way of giving than that. The very fact that a gift passes between two is a token of friendship. It is not so much the worth of a gift but simply the fact that a gift passes between two that makes it a token of friendship." Now it may be that some of you are waiting, thinking that you cannot give a million dollars or a thousand dollars. Ah, but these little gifts, my friends, are the things which show your friendship.

The work is a great work; the field is a large field. The Indian cannot be left alone. This work must go on and grow. You are glad to see it grow, and when you see the results you are glad to give that it may grow larger and larger.

CONGREGATIONALISM AND THE POOR.

BY REV. WASHINGTON GLADDEN, D.D.

I remember a pithy maxim of the late Professor Stowe of Andover, reported to me many years ago by some pupil of his : "Young gentlemen, get your fire under the bottom of the pot."

The apothegm involves a sound philosophy. Heat rises. The flame mounts upward. "Fire, ascending, seeks the sun,"—speeds to its source. If you desire to utilize its energies take note of its currents. Fire beneath the vessel will heat its contents through much more quickly than fire kindled at the same distance above it.

The analogy holds instruction for us. The enlightening and saving influences of the Gospel are always set in motion first among the lowliest and the neediest classes. The Life that was the Light of men began in a peasant's humble home. The very countersign of the Christ's commission was in this saying : "The poor have the gospel preached to them." To this fact even his enemies were witnesses : "Why eateth your Master," they cry, "with publicans and sinners?" To this truth his apostles testify. Hear Paul : "For God chose the weak things of this world that he might put to shame the things that are strong ; and the base things of the world, and the things that are despised did God choose ; yea, and the things that are not, that he might bring to naught the things that are." "Hearken, my beloved brethren," cries the sturdy bishop of Jerusalem, "did not God choose the poor as to this world to be rich in faith and heirs of the kingdom?" Such, beyond all questioning, is the method which Christianity has always followed. It starts with its evangelizing influences at the very base of the social order ; it puts its power under the lowest stratum of society and lifts the whole superstructure by raising the foundation.

You may explain this in various ways. It may be said that it is because the lowest and neediest classes are most ready to receive the messages of the gospel ; that it follows the line of least resistance. I am not at all sure about this. The most degraded classes are not, in my experience, the easiest to reach with Gospel influences. It is often very hard indeed to get from them any attention to its truths, to find in their natures any sensibility which you can touch, any germ of life which your love can fertilize and quicken. I should rather say that the impulse which sends the missionary and the evangelist and the devoted pastor out into the abodes of darkness, and down into the slums, is, in part at least, that chivalric sentiment born of a mighty faith, which inclines him to plunge at once into the thickest of the fight,—to challenge and slay the giant first, assured that when the champion has fallen his hosts will be easily routed. This is not always good tactics for those who fight with carnal weapons ; but it is very often the best tactics for those who wrestle not with flesh and blood, but with principalities and powers, whose help is in the Lord of Hosts.

But whatever motive may have governed the church in the choice of its

battle-field, the fact is incontestable that such has been its choice. Whether by wise provision or by a divinely implanted instinct, it has pushed straight for the lowest social levels ; it has put its fire under the bottom of the pot. I am speaking, of course, of the missionary church, the evangelizing church, the living church,—not of those fossilized ecclesiasticisms which sometimes cumber the ground where churches ought to be. Every church which has anything more than a name to live, every church which has any practical fellowship with Christ,—recognizes this work of bending to the lowliest, of ministering to the neediest, of seeking and saving the lost, as its one high calling.

It is because it has always seemed to me that this is the very essence of Christianity that I have felt a special interest in the work of the American Missionary Association. Among our societies this is the one which, in its organized work, puts the most emphasis on this fundamental principle of the Gospel. I do not mean to imply that any of these societies are unmindful of this principle ; but it is the providential mission of this society, as it is not of any of the others, to keep the distinctive method of Gospel work always before our thought. The American Missionary Association is not a sectarian organization ; it has had enthusiastic friends and helpers in many communions. Yet it is most closely related to the Congregational churches. It is their instrument, their servant, for doing a certain kind of work. And the kind of work which it is called to do is precisely that of which we have been speaking : it is the agency by which the Congregational churches are brought into immediate contact with the humblest and the neediest classes of our American population. This society is the organized expression of the conviction that we as Congregationalists have a work to do among the poorest of the poor, the neediest of the needy. It represents our resolute purpose to get our fire under the bottom of the pot.

There is no need of argument for this kind of work to any one who has learned at Christ's feet even the primary lessons of his school. Love needs no logic to justify itself ; it is its own best guarantee. The father and mother do not wish you to prove to them that they ought to minister first and most tenderly to that child of theirs who is just now sick and helpless. Wherever love exists this is its natural and spontaneous expression. The presence of want, the sight of suffering, is the call to which its impulse springs. Nor does it stop to calculate remote contingencies of relief arising from some other quarter. It does not say, "Peradventure if I refuse this call some one else will hear it." It does not stand arguing thus : "There really seems to be some pretty fair chance that this sufferer will get out of his misery by and by without any aid of mine ; why therefore should I trouble myself about him?" Is it love that talks in that tone? Why, that was the very excuse, I suppose, of the Priest and the Levite. "Let the poor wretch lie. Somebody else will come along by and by and pick him up." Do Christ's disciples take their cue from the Priest and the

Levite? The moment love begins to look for other shoulders on which it may shift its obligations it ceases to be love; its impulse is lost, its stream is poisoned at the fountain; it has become the meanest kind of selfishness.

I am not then trying to prove to anybody to-night that he ought to minister to these needy neighbors of ours—the Freedman, the Indian, the Chinaman. The man who asks to have it proved to him is a man on whom I shall waste no words. I am not trying to convert the unregenerate to-night. I am only talking with Christians about one of their great opportunities. Here these people are—these millions of our fellow-men. You know something of their poverty, their ignorance, their degradation. You know something of the causes that brought them into this pitiable case. Just look at them! I am not at all afraid that you will pass by on the other side.

But, although I shall not do you the injustice of assuming that the flame of sacred love is not burning in your hearts, there are certain considerations on which we may for a few moments reflect which may serve to confirm its instinctive choices, and to give energy to its activities. Love is, first of all, a divine impulse; but it is not an irrational impulse. It feels its way, but it sees its way also. It does not walk blindly.

Now one of the clear expressions of a true Christian love is a genuine patriotism. The deeper is any man's love for Christ the stronger will be his love for his country. Paul never felt in his Pharisaic youth such a passion of love for his own nation as that which drew from him in his Christian prime the burning words: "I could wish that I were anathema from Christ for my brethren's sake, my kinsmen according to the flesh, who are Israelites." Just as the flame of sacred love gives to the hearth-fire a brighter glow and binds the household together in closer bonds, so also does it kindle anew the altar fires of patriotism and make the nation dearer to all its loyal children. When, therefore, we find this impulse of Christian love prompting us to seek out first and to minister most diligently to the humblest and the lowliest of our fellow-citizens, we may naturally enough pause for a moment to think what effect such ministry as this is likely to have upon the national welfare. Is Christian philanthropy, when it obeys this impulse, following the lines of the national well-being?

We need not pause very long to reassure ourselves. The love of country and the love of human kind are not such diverse passions as some would have us think. For just as it is true that he serves his party best who serves his country best, so is it equally true that he who is most loyal to the interests of humanity is most loyal to the interests of his country. Christian love, whose principle is not ethnic but universal, whose motto is, "Let us therefore do good to all men as we have opportunity," is a perfectly safe guide to all who wish to work for the welfare of the nation. See, for a moment, how immediately and vitally the nation is affected by such work as that which we are trying to do.

Every student of history knows that the downfall of nations does not generally result from their poverty or their ignorance. The days of their decline are apt to be the days of their greatest splendor. That is to say, the aggregate wealth of the dead nation was greatest in these days of its decadence ; and they were days when all the refinements of life had reached their highest point of development. But this wealth and these luxuries of civilization were in the hands of a comparatively small class, while at the other end of the social scale was a class whose condition was constantly waxing worse and worse. The rich were growing richer, and the poor poorer. That such were the tendencies in the Jewish nation in the days preceding the Captivity the prophets are all witnesses ; and no one who knows anything of the history of Rome needs to have this lesson enforced. That unregenerate humanity will always move upon these diverging paths is as certain as fate. When the natural egoism is allowed free course, when the highest law of society is the law of self-interest, the chasm between the rich and the poor, the strong and the weak, steadily widens. The natural law, the retributive law, has full sway then : "To him that hath shall be given, and from him that hath not, even that which he hath shall be taken." Remember that Christ does not state this as a law to be obeyed, but as a law whose penalties are to be avoided. That is the way things go in a society where natural law, the law of unregenerate human nature, the law of unrestricted competition has free play. In such a society, no matter how prosperous or how highly educated it may be, the rich will be growing richer and the poor poorer. And such a society is simply ripening for destruction. If anything in this world is certain, it is that God will let no nation live of which these things are true. Babylon, from beneath the silent mounds on the banks of the rivers where the Jewish captives hung their harps ; Egypt, from the sands that drift about the pyramids heaped by a race of slaves ; Greece, from among the ruins of the temples reared by the toil of her Helot population ; Rome from the crumbling walls of that Colosseum in which the plebeians clamored for bread and games,—all stand forth, gaunt shapes, upon Time's somber background, and beckon to us warningly, "You shall not"—this is the import of their history—"You shall not live as peoples here upon God's earth, if you despise God's poor. Place for you there is none upon this planet, if you can find no higher law to live by than the law of the survival of the strongest. That is the law of the brute-creation ; if you make brutes of yourselves, like brutes you shall perish. Length of days there is not for any nation, unless it will learn the law of life, and teach its strong ones to serve the weak and not to please themselves."

Is it true that among us this fatal chasm is widening between the rich and the poor ? So some are saying, and there are ominous signs ; but I am fain to hope that it is not so at this moment. Yet, if it is not so, it is only because Christian sentiments and Christian influences are coming in with power to counteract the natural tendencies. There is no other power

that can be depended upon to accomplish this. If Christianity has its proper work in the souls of its disciples, there are enough of them in this country, and they are strong enough, to arrest this divisive tendency, to keep the top and the bottom of society from straining apart. And this is just what we are trying to do through this Association. We are trying to bring the strong and the weak into sympathetic and helpful relations; to show the brother of high degree how he may stoop to lift up the brother of low degree; we are trying to keep this fatal breach from widening—nay to fill it up, so that in the national life there shall be no sign of schism, but that strength and help and love and gratitude shall freely pass to and fro between the more fortunate and the less fortunate classes, like golden shuttles of good-will, weaving in the loom of time the seamless web of national unity. The nation that is bound together with such bonds as these can never be destroyed; the gates of hell can not prevail against it.

But what I want you to see is that Christian love is the only power that can prevent the fatal chasm from widening. Look at these people for whom we are working—look especially at the colored people of the South. Many of those in the cities have arisen into intelligence and self-support; they are well able to take care of themselves. For the equipment which they have thus received, a large share of them are indebted to the kind of Christian work which has been done by this society. But a great multitude of them—some millions of them—are still very poor and very helpless; they are so poor they cannot estimate their own poverty; they are so weak that they cannot tell how it would seem to be strong. Now what I ask you to consider is the fact that when people are down where they are, there is no tendency among the industrial forces or the economic forces to lift them up. They are under that fatal law of action and reaction which will keep them down forever. They will be taken advantage of by those who are stronger than themselves; they will be fleeced and oppressed by all who have dealings with them. Said not the wise man long ago: "The destruction of the poor is their poverty." "If we consider," says President Walker, "the population of the more degraded sections of any city, we can only conclude that, contrary to the assumption of the economists, the more miserable men are, the less and not the more likely are they to seek and find a better place in society and industry. Their poverty, their ignorance, their superstitious fears and, perhaps more than all, the apathy that comes with a broken spirit, bind them to their place and to their fate. . . . Such populations do not migrate; they abide in their lot, sinking lower in helplessness, hopelessness and squalor; economic forces have not the slightest virtue either to give them higher wages or to make them deserving of higher wages." Now the fact is that a pretty large share of the people for whom this society is especially caring are right down there, on that low plane. They are too weak and ignorant to resent an industrial injury; they do not know enough to pursue their own in-

terest ; the working of the economic laws is more likely to tend to their degradation than to their elevation. There is no salvation for them unless Christian love goes down to them and lifts them up and holds them up until they are able to stand. See now, what this truth signifies to every Christian patriot. Here are some millions of people, in such a condition that they are more likely to sink than to rise, under the operation of the economic laws. But if they sink they are sure to carry down the nation with them. What other thing is there to do or even to think about but this, to go down to those people, with all the resources of light and love that we can command, and for Christ's sake and country's sake to lift them up to the plane of self-reliant manhood ?

There is one other aspect of this work of which I wish to say a word or two before I close. The effect of it upon the national well-being is not to be ignored ; what shall we say of the effect of it upon the churches who take part in it ? I believe that this is a matter of considerable importance to us. I am not prepared to say that the welfare of the churches is dearer to God or ought to be dearer to us than the welfare of our nation ; here are distinctions and comparisons which I do not know how to make. But because I believe that not only the welfare of the nation but many other precious interests are closely bound up with the vitality and efficiency of our churches, I am deeply interested in everything that tends to quicken their life and to increase their fruitfulness. But it seems to me that our churches need, for their own life's sake, to keep themselves in the closest sympathy with just such work as this. For their own spiritual health and growth the churches of our country need the discipline which comes of constant contact with the lowliest of earth.

This is true of all the churches, but it has a special application to our Congregational churches ; for there has been a tendency among them to regard themselves as the apostles of a cultivated Christianity—as holding a special commission to the educated classes. I am not now referring particularly to any recent utterances on this subject, I am speaking of a sentiment which has always found some currency among us. Now, God forbid that I should disparage the work which Congregationalists have done for education, or belittle the importance of the influence which they have exerted among the educated classes. No man glories more than I do in that phase of their history. They have done no more of that kind of work than they ought to have done. But there are other kinds of work of which some of us have done less than we ought to have done—chiefly this kind of work of which we are talking now. Some of us have been inclined to think that we had no special call to work among the poor and the unlettered ; some general obligation we must acknowledge, of course, to these humble folk ; it would hardly do, with the New Testament in our hands, to deny that ; but our *special* work must be among the people who are the leaders and creators of opinion ; the people who are prepared to grapple with great

problems of theology and science, to appreciate close reasoning and chaste rhetoric, to enjoy the finest fruits of Christian culture. "To other churches," we have been inclined to say, "has come the *special* call to look after the poor and the ignorant and the outcast ; the Methodists, and the United Brethren, and the Adventists, and some of the other denominations seem to have good success in working among these people ; perhaps Providence has assigned this field to them for their special care ; perhaps he wants us to give ourselves mainly to work among the more substantial and the better educated classes ; surely, the souls of these people are worth just as much as the souls of the poor and degraded." I do not mean that we have often said this out loud ; it has been spoken behind our hands and under our breath, as a sort of esoteric counsel. Nor do I wish to assert that all Congregationalists have held this view of their obligations ; to most of them such a notion would seem unworthy. It has not represented the real sentiment of any of us—it is only one of those specimens of philosophic flood-trash which you sometimes find floating on the deep strong current of a people's conviction.

Those who have argued after this fashion have been wont to say that a class of people as cultivated and refined as the Congregationalists were not adapted to work among the ignorant and degraded ; that these unfortunates could be best reached by persons nearer to them in intellectual and social rank. Here, now, is a heresy which every church is bound to stamp out as you would stamp out the rinderpest. A more complete reversal of every spiritual law it would be impossible to conceive. *Similia similibus curantur* may be the law of physical therapeutics—I have no opinion on that—but I know that it is not the law of spiritual therapeutics. The men and women who can soonest reach the hearts of the destitute and the degraded, and who can most surely win them into better ways, are the men and women of gentlest breeding, of finest sensibilities, of clearest intelligence. I know all about this principle, for I see it at work every week of my life. I know that if I want to reach a family that has sunk into utter degradation, I want to put the task into the hands of some woman of fine fiber, of delicate sensibilities, of most liberal culture. Why ? Because such a person can most easily condescend to their low estate ? No ; because such a person is least likely to condescend : because she will treat them with greater respect ; because her sympathy with them will be deeper and truer ; because she will be far better able, by a sympathetic intuition, to put herself in their place than would some one less finely organized and less gently reared. Look at the work that is going on to-day at Toynbee Hall, at Canning Town, at Oxford House, in London. Could that work be better done by persons of a lower intellectual and social rank ? Look at that settlement of college girls in one of the lowest districts of New York. Young women of the best families, young women of the finest culture that New England can afford, young women of delicate natures and

perfect manners, have gone down to live among those poor creatures ; and how have they been received ? Do they find any difficulty in getting access to the people who need their help ? Nay, verily. All doors are open to them ; all hearts respond to the touch of their gracious ministry. They dispense no alms ; they only give themselves ; do you think that such people are slow to accept a gift as precious as that ? Their rooms are freely resorted to by working men and working women ; by young girls just ready to be swept into the swift currents of sin ; by young lads, to whom the gangs of East-side toughs offer an alluring apprenticeship : and among these—*les misérables*—you see these young Christian ladies moving quietly about, assuming nothing for themselves, preaching very little, only asking for the fair privilege of friendship. Have you any doubt that virtue goes out from these Christly souls into these unhappy lives every day ? I heard, last summer, a few stories not intended for publication, they only reached me indirectly,—of the work of these young women,—of their heroic and self-denying ministries of nursing and of helping in the homes of want and wretchedness ; of the chivalric regard which they have enkindled in the hearts of many of these rough little lads,—and the recital was worth more to me than most of the treatises which I have read upon the Evidences of Christianity.

For this is precisely what Christianity means, if it means anything. This is the very power it confers, the very kind of beauty in which it comes to flower. Anybody who thinks that fineness of Christian culture disqualifies its possessors for effective work among the poor and the lowly shows himself to hold a most grotesque misconception of what Christian culture is.

This is the very essence of Christianity, and it is also—it is, *therefore*, I make bold to say—the very essence of our Congregational Christianity. Any other kind of sentiment which may appear among us does not represent our real thought and purpose ; it is only a superficial eruption of the Old Adam which is never quite expelled from the healthiest communions. The heart of our churches is perfectly sound on this great question.

Why do I think so ? I will tell you why. The history of this society is the conclusive proof. When, almost thirty years ago, that vast population of suddenly emancipated slaves was thrown upon the care of the nation, who was it that sprang first to this lowly work ? Whose money was it that was poured out like water for the relief of this want ? Whose sons and daughters were they that flocked to these scenes of destitution and misery, giving their lives to heal the woes, to comfort the sorrows and to guide the feet of these unfortunate people ? I do not wish to make any extravagant claims for ourselves. I see, and thank God for all that has been done by others ; but I may safely say as much as this, that we as Congregationalists have no occasion to be ashamed of the work that we have done for the freedom of the South.

And I think that we have found out that our culture, be it much or

little, has not stood in the way of our usefulness down there. It does not hinder us from getting access to these poor people. For the kind of work that I have just described, the work of the college girls in the slums of New York, is precisely the kind of work that has been done for a quarter of a century by scores and hundreds of college girls and other gentle women and noble men, in the schools and the slab meeting-houses and the rude cabins of the South. To the poor and the darkened and the degraded they have been called to minister—to those whose poverty and darkness and degradation was no fault of their own; with what heroism, what self-sacrifice, what gracious tact and gentle wisdom, what enkindling faith and love this work has been wrought I will not try to tell. But I am sure that none of us thinks that it would have been better done by minds less disciplined, by natures less refined.

My friends, I glory in the record that Congregationalists have made in this country, as witnesses for the higher learning, as leaders of Christian thought. But I glory still more in the proof which I see in such work as this society has done, that they have not lost touch with the lowliest of the people; that they have not forgotten the meaning of the message that has been given them to deliver; that they still know—nay, that they know to-day far better than they ever knew before—where to build their fire, and what is the kind of fuel that will make it burn most brightly.

May God bless the American Missionary Association for what it has done for Christ's poor; for what it has done for the nation; for what it is doing to keep alive in all our hearts the love that finds in lowliest service its joy and its reward.

BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

REPORT OF SECRETARY.

Doubtless one of the mercies of a closing year to a missionary society is the obligation to review its record, since thereby blessings are disclosed, which in the press of daily care have been but dimly realized or entirely overlooked. Thus it is that we come out of the perplexity and anxiety of our year's experience with the buoyancy of undismayed hope and confidence as we count the encouragements for the help of those who would scan the record with us. We return heartfelt gratitude to God for the year of opportunity vouchsafed, and the continued manifestation of his power to work through so varied and limited instrumentalities in the accomplishment of so great results.

There is a special fitness in our bringing to you a testimony upon Woman's Work, in that nearly two-thirds of the six hundred missionaries employed by the American Missionary Association are women. This indicates that a large part of the work to be done in the field of the American Missionary Association is of a kind to which woman's qualities are best adapted.

The movement, therefore, that has led the women of the country to organize in State bands for better co-operation with the National Societies in the promotion of each cause, is warmly welcomed by the American Missionary Association, whose field offers this unlimited scope for woman's sympathy and efficiency ; for its important work is to lift woman into true, intelligent womanhood, that shall purify and protect the family and home.

What have we together been doing to this end ?

The Woman's Aid to the American Missionary Association in Maine has supported four missionaries, two among the colored people, one to the mountain whites and one to the Indians. The word returned to them from one teacher is, "Your timely aid has enabled me to help worthy boys and girls who could not have been in our school had it not been for our Maine friends. My girls have made advance in missionary spirit and intelligence as well as womanly character. Your letters have given me much encouragement and renewed zeal."

Another writes—"I have gathered the children into a Junior Christian Endeavor Society, where they are taking hold of Christian work with enthusiasm. Quite a number of the children will unite with our church. It is a joy to see them in their earnestness now, and promise for the future. It is the daily instruction, the mental discipline and moral influence of the Christian school that is needed to counteract the evil influences of the home and street. You can never know the good accomplished by the A. M. A. schools until you have an opportunity to compare two communities, one with, and the other without, that power for good."

The Female Cent Institution and Home Missionary Union of New Hampshire contributed the full support of one teacher, and something over, an encouraging record for this new Union in its co-operation with the Association and a pleasant surprise to us near the close of our year.

The Woman's Home Missionary Union of Vermont supported two teachers for the colored people, and contributed toward the support of a teacher to the mountain whites. One school is in a country region in the center of a large black population, and except as the teachers go to town, thirty miles distant, they scarcely see a white person for the year ; yet we never hear a word of complaint. The work has been much enlarged, and now affords, besides the day school, home training to about sixty boys and girls. Three hundred have been in attendance the past year. To Vermont ladies the teachers write : "In this section the people were in inconceivable darkness at the time the Lord moved the hearts of a

few of his faithful ones to plant this school, and even now, after nearly twenty years of light, they are still groping. But the work that has been done has transformed the wilderness into a place of home-like habitation. The old log cabins are being abandoned, and small, but cozy houses may be seen everywhere. During the present year many houses have been built within the range of a few miles." "We do thank you very much for the generous way in which you help us. Every day I sigh for the power to do more, but I can only give my time and myself, and so only by your help are we able to do our part well."

The Woman's Home Missionary Association, which represents *Massachusetts and Rhode Island*, co-operated in the support of eleven teachers; one to the Indians, three to the mountain whites, and seven to the colored people. They also provided necessary apparatus for the school at Cotton Valley, Alabama. The simple statement of eleven teachers in the three departments of this field, bears its own testimony.

The Woman's Congregational Home Missionary Union of Connecticut sustained one teacher in the school at Thomasville, Ga., and contributed toward the support of a teacher to the mountain whites. Connecticut ladies not associated with the State Union, yet united in this object, also supported one teacher in the Thomasville school. A Congregational church established here during the past year witnesses to the faithful Christian work of the teachers. A little company of women alone, they conducted even the Sabbath service until the steady religious interest culminated in the church organization. They write, "We look to the Connecticut ladies with much expectation for the present and the future. We need their support and prayers more than ever, now that our responsibilities are so increased."

The Woman's Home Missionary Union of New York supported three missionaries, one to the colored people, one to the mountain whites, and one to the Indians. The word from the South is, "Slowly and sometimes hardly perceptibly this work is doing that whereunto it is established. Hearts are being reached and souls are being aroused, and by-and-by life will come to those who now seem dead in trespasses and sins. This little cottage put here by the A. M. A. is an inspiration and a model; just now one is building just like it. It is hardly large enough for three, and the man has seven children besides himself and wife, but four rooms are an improvement on one, over and over again. These are seemingly small things, but they mean much to our country because these women are mothers, these girls are the future mothers, and the home life must decide the national life. I cannot change these homes any more than I can change yours, for womanly pride is not all lost here. Only by gently leading that pride to higher channels, and in my own home-life as a woman condemning what is amiss in theirs, can I help them. When womanhood seeks better things, then manhood *must*. I know you pray for

me. Why? Because I could never do the work I'm doing if you did not." From the Indian field comes this word, "I am very happy here. I have a double joy—the pleasure of seeing for myself evidence of good accomplished, and the honor of representing so many other interested ones and receiving their sympathy and prayers. I mean to pray oftener than I have done, that God will make this work of yours a joy to you through what you have done."

The Woman's Home Missionary Union of Ohio supported two missionaries, one to the Indians and one to the colored people. The latter writes, "In one wing of the Home are two rooms full of girls busy sewing, from the patchwork to the fine button-holes, cutting garments, etc., while at other times delicious fragrance in the air tempts one to walk in and see if the steak and coffee are really as good as they smell. But these classes are not all. Prayer meetings, temperance meetings, White Shield and White Cross meetings, King's Daughters' meetings, Bible Bands and Literary societies almost bewilder one, yet there is a place for each one, and all seem to move harmoniously together. All these are doing good. 'God is faithful who promised,' and in his good time we confidently look for conversions. Pray for us that our faith and works may not fail."

The Woman's Home Missionary Union of Illinois supported three teachers, two to the colored people and one to the Indians. The latter writes: "When I came here it was with a firm determination not to become attached to these Indian children as I had to the colored children, but I find that every week I am becoming more and more interested in them. It gives one the heartache to think of the homes to which they must shortly return. One has such a feeling of helplessness before this great mass of ignorance and sin. I wish it were possible for me to give a description of these children in such words as would place them in a true light before you. I know as Christian women you regard them as God's children, and as such you desire to help them to live a higher and better life than their parents, but if you could be with them a short time you would learn to love them for their own sakes."

The Woman's Home Missionary Union of Minnesota sent us full support of two teachers and partial support of a third, all in a school for the colored people. These ladies say: "Nothing encourages us more than to believe that so many warm hearts are interested in us and our work. Is it not akin to the sympathy which is felt for all by our Elder Brother? Our thanks to all. I only wish you good people could know how helpful has been all the aid you have afforded us. One bright-eyed boy, as black as night, present at our Christmas tree, said, 'Pears like them Minnesota folks are bricks.' I love my work. The fascination grows upon me. I willingly give to it my time, strength, and life, if need be. I attribute the lack of workers in part, at least, to the fact that not all people have learned the satisfaction to be found in laboring for these down-trodden ones. The

hard work, the isolation, the many vexations are not a feather in the balance, compared to the pleasure to be found when once we espouse the cause of the sinful and needy."

The Woman's Home Missionary Union of Wisconsin sustained a missionary to the colored people, and contributed half the support of another. The word to them is: "Two Christian young men called one day to ask if I would aid in organizing a Christian Endeavor Society among the teachers in the city schools. It was a refined, educated company of young people that met in a pretty parlor, and I helped them to form a society that now seems full of promise. Recently our two societies at Tillotson invited the Christian Endeavor Society in the city, to join us in the observance of Christian Endeavor Day, so they came over here Sabbath night. We followed the entire programme issued for the day by the United Society, and had a delightful meeting. For our missionary talk, an account was given of Miss Nancy Jones, a former student in the A. M. A. schools at Memphis and Fisk. She is now bravely working for her people in Central Africa, and sustained by the W. B. M. I. A generous collection was taken to aid in her work, and we hope that interest and prayers were enlisted. How all work for the Master is intertwined, and all are one in Christ Jesus."

The Woman's Home Missionary Union of Iowa sustained three teachers in one school. The Principal writes of the eight graduates from the Normal grade: "I know your hearts will rejoice when I tell you that all of the class are professing Christians and desire to go forth and help others of their race to higher, better lives. You have helped on the work by your generous gifts more than is possible for me to tell you. The influence of our united work for our Master will broaden and widen during the coming years, and the full results we can never know."

We have mentioned in this list only those State organizations which have contributed the full support of one or more teachers, but interest has awakened all along the line of both far Western and Southern Unions, and we have received money contributions, ranging from a beginning up to three fourths the cost of a teacher from the Unions of New Jersey, Pennsylvania, Michigan, Missouri, Kansas, North Dakota, South Dakota, Nebraska, Colorado, Washington, Oregon, California, Louisiana, Alabama, Florida, and North Carolina.

We have furnished large supplies of literature to the officers of the Unions and to auxiliaries, and, whatever portion may have lain unread, we have received many appreciative replies, with reports of interesting meetings on A. M. A. work. We would here make mention of the thoughtful kindness of ladies in their correspondence—the carefulness to avoid making extra burdens—the pains taken to write of the use made of literature and field letters, and the expected results.

While women at home have been thus interested, all our teachers have

been busy with the diverse plans that fill a missionary's mind and time. The principles of work are the same wherever the particular field ; from the school to the class, from the class to the individual pupil, and the home which he represents. Whatever Christian sympathy and wisdom can devise to win and train the young for Christ and humanity, is undertaken by these enthusiastic workers. Whatever is found helpful in connection with the home church, is put in operation with the school if there is no church, and often additional if there is a church. This seems the only way to hold the young people against the attractions to them of street life, the saloon and low amusements. But remember that these missionaries have in the field no sympathizers or counselors as have you at home. The little band at each station, sometimes only two women alone, plan and carry on the whole system of work.

We have shown you by their own words that they need your sympathy, and the inspiring help of your prayers, as the American Missionary Association needs your help in the raising of funds to sustain them and to send out more laborers into this field. Our special work is to lift up to noble manhood and womanhood, those who from no fault of their own are helpless. It is a great undertaking—a broad field. Where is there another so accessible, so vital to the prosperity of our own country—so pregnant with power for the bringing of all nations to Him whose name shall be honored above every name? Do you wonder that we appeal to you?

What more will you do, my sisters, than you have yet done? You have come into the ranks of helpers by your organizations for co-operation. Are you putting forth your *strength*, as if all depended upon you—or is your help merely a light touch lightly felt either by yourselves or the needy peoples whose extremity is your opportunity? The opportunity will not wait. Let us hasten to give—money, prayers, even ourselves, if God calls thus. Let us give just now while the work is so urgent. Let us give of our *strength*, and in the spirit of that love that seeketh not its own, that hopeth all things, that never faileth.

RECEIPTS FOR OCTOBER, 1891.

THE DANIEL HAND FUND, For the Education of Colored People.

FROM

MR. DANIEL HAND, GUILFORD, CONN.

Income for October..... \$960 00

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Newton Centre. First Cong. Ch.....	72 95
Newton Highlands. H. A. Pike.....	10 00
New Salem. Cong. Ch.....	8 51
Northampton. Edwards Ch. Benev. Soc., 100.83; L. S. Sanderson and S. W. Reed, 80, to const. HARRY W. KIDDER L.M.....	130 88
North Brookfield. "Thank Offering," for All Healing, N. C.....	50 00
North Brookfield. Union Cong. Ch., Dea. James Miller, 10; Mrs. E. P. Walker, 6; Dea. A. Spooner and Wife, 5; Frank A. Smith, 5; Coll. 3.30; Dea. D. W. Knight, 2; Mrs. M. W. Foster, 1; Miss A. W. Smith, 50c.....	32 80
Northfield. Coll. 327.10, Ira D. Sankey, 70, for Indian Sch'ps.....	397 10
North Leominster. Cong. Ch. of Christ.....	22 08
Quincy Point. Mrs. Thomas B. Pollard, Bbl. Table Linen and Bed Linen, for Williamsburg, Ky.....	
Reading. Cong. Ch.....	18 00
Salem. "Friends" 50; Cromble St. Sab. Sch., 22, for Gregory Institute, Wilming- ton, N. C.....	72 00
Salem. "A Friend in South Ch.".....	5 00
Southampton. Cong. Ch.....	45 80
South Framingham. Grace Cong. Ch.....	158 39
South Framingham. Sab. Sch. Grace Cong. Ch., for Student Aid, Atlanta U.....	12 26
South Lawrence. Cong. Ch.....	9 65
Springfield. R. B. Currier, 100; O. H. Greenleaf, 70, for Indian Sch'p.....	170 00
Taunton. Trin. Cong. Ch., (Broadway).....	194 15
Waltham. Trin. Cong. Ch.....	20 85
Webster. Sab. Sch. Cong. Ch., for Indian M.....	25 00
Wellesley. "Anonymous,".....	2 00
Westfield. J. W. Keep, for Indian Sch'p.....	70 00
West Medford. Cong. Ch.....	12 75

West Newton. Second Cong. Ch.....	126 54
West Springfield. Mrs. Lucy M. Bagg, for Pleasant Hill, Tenn.....	50 00
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Whitinsville. Sab. Sch. of Cong. Ch., for Orange Park, Fla.....	60 00
Winchendon. First Cong. Ch., 20.45, and Sab. Sch., 27.52, to const. REV. G. W. JONES, L.M.....	47 97
Winchester. "A Friend,".....	20 00
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Wrentham. First Cong. Ch.....	20 00
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Springfield. First.....	65 00
Springfield. South.....	52 04
Springfield. Hope.....	48 10
Willbraham.....	7 45

Woman's Home Missionary Association of Mass., Miss Sarah K. Burgess, Treas., for Woman's Work: Keene, N. H. Mrs. S. De Bevoise's S. S. Class.....	20 00
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East Bridgewater. Estate of Miss Mary Whitmarsh, by E. S. Whitmarsh, Exe- cutor.....	211 79
Greenfield. Estate of Wm. B. Washburn, by Franklin G. Fessenden, Executor.....	7,500 00
Newburyport. Estate of Charles H. Cof- fin, by Frances E. Coffin and Albert D. Bosson, Adm's.....	400 00
Townsend. Estate of Miss Caroline Wright, by S. S. Haynes, Executor.....	6 44
Williamsburg. Estate of Hiram Hill, by T. M. Carter, Executor.....	1,000 00

\$13,192 55

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South Weymouth. Mrs. Appleton Howe, Box of Merchandise, for Orange Park, Fla.....	

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Providence. Y. P. S. C. E. of Beneficent Cong. Ch.....	2 00

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East Hartford. Y. P. S. C. E. South Cong. Ch., for Indian Sch'p, Santee Agency, Neb.....	20 00
Easton. Cong. Ch.....	6 00
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Goshen. Mrs. Moses Lyman.....	10 00
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Poquonock. Cong. Ch.....	34 09
Sharon. John H. Cleaveland.....	10 00
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Woman's Home Missionary Union of Conn., by Miss Ellen R. Camp, Sec., for Woman's Work: Bridgeport. Ladies' Sewing Circle So. Ch.....	42 43
Columbia. Mission Circle (6 of which for Student Aid Fund, Straight U.).....	21 00
Enfield. Ladies' Benev. Soc.....	10 00
Kent. H. M. Soc.....	30 00
Kent. Sab. Sch. Cong. Ch.....	10 00

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Groton. Estate of Mrs. B. N. Hurlbutt... 300 00	
Hartford. Estate of Newton Case, by J. F. Morris, Executor..... 5,000 00	
New Britain. Estate of C. B. Erwin, by Henry E. Russell, Jr., Executor..... 10,000 00	

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	6,068 70
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H. W. HUBBARD, Treasurer, Bible House, N. Y.	

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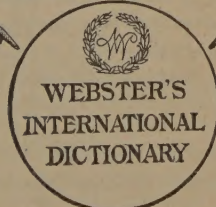
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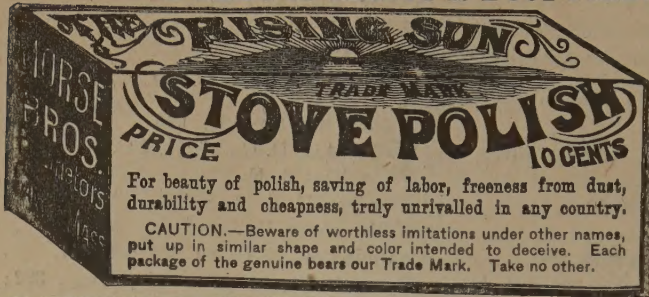
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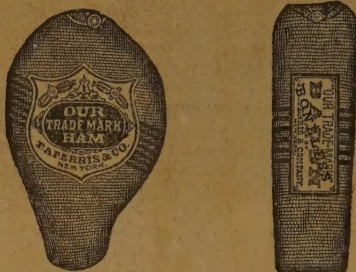
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